



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

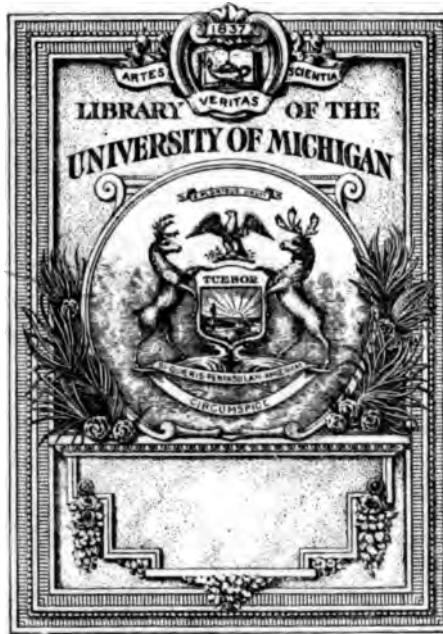
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

B 1,023,009

Archæological Report
Ontario,

1898.





A. F. Chamberlain M.A.,
with compliments of

David Royle,
Jrnt-

Mar. 10. 1899

ARCHÆOLOGICAL REPORT

1898

BEING PART OF

APPENDIX TO THE REPORT

OF THE

MINISTER OF EDUCATION

ONTARIO.

PRINTED BY ORDER OF THE LEGISLATIVE ASSEMBLY.

TORONTO:

WARWICK BROS. & RUTTER, PRINTERS, ETC., ETC., 68 AND 70 FRONT STREET WEST.

1898.

RU

"There has been a time in the history of every nation when the only supplement to the organs of the body for the uses of Man were the stones in the field and the sticks of the forest. To use these natural, abundant, and portable objects, was an obvious resource with early tribes. If mind dawned in the past at all, it is with such objects that we should expect its first associations, and as a matter of fact it seems everywhere to have been so. Relics of a Stick Age would of course be obliterated by time, but traces of a Stone Age have been found, not in connection with the first beginnings (*sic*), of a few tribes only, but with the first beginnings—from the point that any representation is possible—of probably every nation in the world. The wide geographical use of stone implements is one of the most striking facts in Anthropology. Instead of being confined to a few peoples, and to outlying districts, as is sometimes asserted, their distribution is universal. They are found throughout the length and breadth of Europe, and on all its islands; they occur everywhere in Western Asia, and north of the Himalayas. In the Malay Peninsula they strew the ground in endless numbers; and again, in Australia, New Zealand, New Caledonia, the New Hebrides and the Coral Islands of the Pacific. Known in China, they are scattered broadcast throughout Japan, and the same is true of America. . . . If a child playing with a toy spade is a proof that it is a child, a nation working with stone axes is proved to be a child-nation. Erroneous conclusions may easily be drawn, and indeed have been, from the fact of a nation using stone, but the general law stands. Partly, perhaps, by mutual intercourse, this use of stone becomes universal, but it arose more likely, from the similarity in primitive needs, and the available means of gratifying them. Living under widely different conditions, and in every variety of climate, all early peoples shared the instincts of humanity which first called in the use of tools and weapons. All felt the same hunger; all had the instinct of self-preservation; and the universality of these instincts and the commonness of stone led the groping mind to fasten upon it, and make it one of the first steps to the Arts. A Stone Age, thus, was the natural beginning. In the nature of things there could have been no earlier. If Mind really grew by infinitely gradual ascents, the exact situation the theory requires is here provided in actual fact."

Henry Drummond, LL.D., F.R.S.E., F.G.S. (author of "*Natural Law in the Spiritual World*") in *The Ascent of Man*, pp. 139-140.

CONTENTS.

	PAGE.
Preface	1
Presentation	3
Accessions to the Museum	5
Notes on Some Specimens--	
Pottery	43
Clay Pipes	45
Stone Pipes	46
Gorgetts or Pendants	49
Stone Adze	50
Bird Amulet	50
Cutting Tools	51
Bone Harpoon	52
Copper Tools	53
Indian Flute	54
The Pagan Iroquois	54
Pagan Conditions	56
Old Time Paganism	58
Recent Indian Religions	62
Skaneodyo and Iroquois Paganism	75
Mid-Winter Festival	82
Burning of the White Dog	91
Why is the White Dog Burned ?	95
Scattering of Ashes	106
Opening Speech of the Leader at the Mid-Winter Festival	115
The Cayuga Spring Sun Dance	117
The Seneca Spring Sun Dance	121
The Green Corn Dance	124
The Peach Stone Game	126
Feast of the Skeleton	128
General Opening Address at the Festivals	130
Children's New Year Feast	135
The Word " Niyoh "	136
Pagan Hell	137
Spraying of Heads	139
Dream Interpretation	142
Iroquois Music	143
Song Words	153
Society of the False Faces	157
Society of the Husk Masks	163

Some Myths—	
The False Faces, or Flying Heads.....	160
Origin of the Husky Masked Dances.....	163
The Pigmies and Pigmy Dance	164
The Oh-kwa-ri-dak-san.....	165
The Bear Boy	165
A Big Turtle	167
Mixed Blood	167
Personal Names.....	168
Place Names	171
Iroquois Gentles.....	173
Chiefship.....	175
Dress	179
Dwelling Houses.....	180
Brotherhood or Fellowship.....	180
Marriage and Separation	183
Death Customs	184
A Chief's Death.....	185
Council Meetings	186
Maize as Food.....	187
Disease	189
Archæological Notes, Victoria County, by G. E. Laidlaw	196
Corrections.....	202
Appendix—	
Delawares.....	203
List of Indian Dances	205

ILLUSTRATIONS.

	PAGE.
Gananoque Clay Pot.....	48
Medonte Clay Pipe	45
Collingwood Clay Pipe	45
Penetanguishene Clay Pipe.....	45
Thunder Bird Stone Pipe	46
Tiny Township Stone Pipe ..	48
Tay Township Stone Pipe	49
Gorget (?)	49
Gorget-like Cutting Tool.....	49
Slate Amulet	50
Stone Adze.....	50
Bird Amulet	51
Large, Roughly Chipped Axe.....	51
Limestone Axe-like Tool.....	52
Bone Harpoon.....	52
Copper Knife.....	53
Copper Axe	53
Indian Flute (recent).....	54
A Dance at the Longhouse	83
Ka-nis-han-don	84
Position of Gamblers in the Peach-stone Game	127
Black Mask	159
Red Mask	162
Iroquois Woman and Child.....	179

PLATES.

- PLATE I.—On the Grand River Reserve.
- “ II.—Ka-nis-han-don, Master of Ceremonies for 1898.
- “ III.—Ready to Dance at the Seneca Longhouse.
- “ IV.—Mohawk Chief and Daughter.
- “ V.—David Key, Seneca Master of Ceremonies for 1899.
- “ VI.—Old and New Onondaga Longhouses.
- “ VII.—South Cayuga Longhouse and Burying-Ground.
- “ VIII.—Pounding Corn.
- “ IX.—Daughter of Chief Shorenkowane (Mohawk).
- “ X.—Chief John Smoke Johnson.
- “ XI.—Minor Chief A. G. Smith.
- “ XII.—Chief Isaac Dextater.
- “ XIII.—David Vanevery.
- “ XIV.—John Carpenter.
- “ XV.—Chief Medicine Man, and Chief of the False Face Society.
- “ XVI.—Mrs. Reuben.
- “ XVII.—A. Chief Henry and Mrs. Henry.
 B. An Indian House.
- “ XVIII.—A. Dancers Ready for the Spring Sun Dance.
 B. John Key, the Last Speaker of the Tutelo Language.
- “ XIX.—J. Ojijatekha Brant-Sero.

PREFACE.

While it is thought that in what follows concerning the Pagan Iroquois the student of human nature will find something that is new, it is quite certain he will discover many omissions, some errors, and much respecting which it is desirable to know more. One worker during one season cannot hope to cover all the ground.

Pains have been taken to give facts only, and these, when necessary, have been verified out of the mouths of two or three witnesses at least, and sometimes of many more.

It is hoped that the information will not only assist white people in arriving at some intelligent conclusions respecting our Iroquois, but that it will prove beneficial to the Indians themselves, as every word has been written in a spirit of sympathy with the past, present, and possible future of the Red Man.

Besides those to whom credit is given elsewhere for assistance rendered, special thanks are due to Mr. Avern Pardoe, Legislative Librarian of Ontario, for having enabled me to make use of books not otherwise procurable in any city library to which I had access.

I have also to acknowledge courtesies on the part of C. C. James, Esq., M.A., Deputy Minister of Agriculture ; and of the Rev. Dr Harris, Dean of St. Catharines.

To the HONORABLE G. W. ROSS, LL.D.,
Minister of Education :

SIR,—The report herewith presented is chiefly ethnological rather than archæological, consisting, as it does, mainly of a study undertaken with your hearty approval, of Iroquois Pagans and Paganism on the Grand River Reserve. As far as I know, nothing of the kind has ever been done before. That very scholarly gentleman, the late Horatio Hale, has given us in the "Iroquois Book of Rites," an exhaustive treatise on the ceremonies connected with the appointment of a new chief, and other writers have referred more or less fully to this or that custom, rite, or belief of the people in question, but there has always been required, something like a connected account of the people and their religion. In large measure, the Iroquois Pagans themselves have been to blame, and yet when we call to mind the characteristics of their race as well as the relations they have borne to white men, we can scarcely wonder that native reticence, reserve, shyness, secretiveness, or, call it what we may, has always stood in the way of our arriving at a comprehensive view of the situation. Nor is it affirmed that this has been done even now in its entirety. In accordance with modern methods of investigation, it would not only require years of close study, but of intimate social intercourse with the people, and the force of this remark will be appreciated when to it is added the assertion that even very few Christian Indians on the Reserve have anything but the haziest of ideas respecting the "ways" of their Pagan brethren.

Notwithstanding the desire of many of the Pagans to communicate information to me, it would have been utterly impossible to arrive at anything approaching satisfactory results in many cases had it not been my good fortune to enlist the co-operation of Mr. J. Ojiatekha Brant-Sero, one of the brightest and most intelligent Iroquois ever born on the Reserve. A Caniengahaga, or Mohawk, with a good knowledge of the dialects spoken by people of the other "nations," it was only through him that I was able to get originals and translations of speeches and addresses made by chiefs and others at the feasts, and, when with your approbation, Ka-nis-han-don, a distinguished Seneca leader was brought to Toronto for consultation, with the consent of the Seneca Longhouse, Mr. Brant-Sero acted as interpreter with a full appreciation of what was demanded by a desire for accuracy. By letter and otherwise, he has also, at various times, assisted me in verifying or correcting important statements, purely on account of the interest he

takes in his own people. Other Indians to whom I am indebted are mentioned in connection with the information they supplied.

From the Ethnographical Survey Committee of the British Association there came a request for photographs and measurements of Indians. This request it was found impossible to comply with at the time, notwithstanding the desirability that such work should be done in accordance with the terms of the committee's scheme, but it is hoped that the interspersed portraits of leading Iroquois will, at least, illustrate physiognomical types and tendencies.

It must prove a source of pleasure to you, I am sure, to be informed that increased interest continues to be manifested in all matters of an archæological nature. The demand for our more recent annual reports has been beyond our ability to supply, and many letters have reached us giving information relative to places of interest that are yet unexplored. Perhaps this may be most clearly brought out by the statement that during the twelve months from December 1st, 1897 to November 30th, 1898, 982 letters were received, in reply to which, as well as with a desire to procure further information, 1,085 communications were sent out.

The only exchange effected was with the Field Columbian Museum, Chicago, to which we sent a representative Ontario collection, as an equivalent for pottery from Peru, Nicaragua and Costa Rica.

It is to be regretted that the cranial measurements anticipated in last report have not been made, owing to press of work on the part of the physician who hoped to occupy some of his attention with this task.

I have the honor to be,

Yours respectfully,

DAVID BOYLE.

ACCESSIONS TO THE MUSEUM.

Although absolutely no field-work has been done this year numerous additions have been made to the museum by gift. Chief among these is that of Mr. George E. Laidlaw, of "The Fort" on Balsam Lake. Since early youth Mr. Laidlaw has been an ardent and intelligent collector, and has, for some years ceased to be a mere amateur, as one may gather from the articles that have appeared from his pen in the *American Antiquarian*. The Laidlaw collection, most of which has been in our cases 'on deposit' since 1890, comprises, one might suppose, examples of nearly every kind of artifact in stone, bone and horn, employed by the people in what are now the townships of central and north Victoria, and, when taken together with the excellent collection from the same county, presented to the museum some years ago by Mr. James Dickson, D.L.S., of Fenelon Falls, will place the representative material from that part of the province on a par with what we have from the country of the Hurons; from that of the Attiwandarons to the south; and with Dr. T. W. Beeman's collection made in the Rideau Valley, which was probably occupied by a pre-Iroquoian Algonkin people.

A smaller, but still highly valuable collection came to us from Mr. T. F. Milne, of Queensville, and as the greater part of Mr. Milne's collection was made in North Simcoe, it adds much of great value to what we already had from the Huron country. While engaged as a public school teacher, Mr. Milne devoted considerable attention to archæological pursuits, having made several excursions in company with Dr. R. W. Large and others, through the most interesting portions of Simcoe county, in quest of specimens.

Mr. Wm. C. Perry, of Winnipeg, (formerly of New Westminster), has also sent in a valuable little collection, most of which is from the Balsam Lake district, but some from British Columbia.

Those from the former locality include a few that were required to aid in completing series suggested by the Laidlaw collection.

Among those who to whom we are again indebted, or who are now to be credited for the first time are Messrs. Alfred Willson, Toronto; Dr. T. W. Beeman, Perth; W. A. Brodie, Bethesda; Chas. V. Fuller, Grand Ledge, Mich.; Dr. McDiarmid, P.S.I., Maxville, Glengarry; Rev. Dr. John Maclean, Neepawa, Manitoba; and A. F. Hunter, Barrie.

Through Mr. Freeman Britton, of Gananoque, we received, with some other things, an almost perfect clay pot, and from Mr. W. J.

Wintemberg, of Washington, Ontario, a curiously carved stone pipe, both of which are described and illustrated under "Notes on some Specimens." Mr. Thos. Crawford, of Tiny has kindly placed a few interesting specimens on deposit.

The following is a detailed list of the year's additions:—

- 16,999. Dance (turtle) rattle used by the Pagan Indians on the Grand River Reserve. John R. Davis.
- 17,000. Small grooved hammer, Rideau Lake. Dr. T. W. Beeman, Perth.
- 17,001. Small stone gouge, lot 2, concession 3. Drummond Township. Collected by J. H. Morris. Dr. T. W. Beeman.
- 17,002. Small double-pointed slate tool or ornament; N. Elmsley township. J. W. Beveridge, per Dr. T. W. Beeman.
- 17,003. Deer skin coat, used by the Indians and Whites in Manitoba and the N. W. Territories. Collected by Robert Jaffray. Mrs. R. Jaffray, Toronto.
- 17,004. Clay pipe, Saugeen, Ontario. P. R. Jarvis, Stratford.
- 17,005. Skull (extremely brachycephalic) from grave near Blind River, Algoma. John J. Walsh, Blind River.
- 17,006. Broad, thin, silver bracelet, found with 17,005.
- 17,007. Four small, European, sheet-copper crosses, found with 17,005.
- 17,008. Five tubular, European, sheet-copper bangles, found with 17,005.
- 17,009. Twenty, small, porcelain beads, found with 17,005.
- 17,010. Slate ornament or amulet, leaf-shaped and notched all around the edge—a cross cut on one side, found with 17,005.
- 17,011. Small glass bottle, bearing date January 26th, 1754, found with 17,005.
- 17,012. Photograph of Aztec idol. Joseph Workman, Walsenburg, Colorado.
- 17,013. Photograph of Aztec calendar stone. Joseph Workman, Walsenburg, Colorado.
- 17,014. Longitudinal section of clay pipe-stem showing that the material was moulded around a coarsely twisted cord. "Old Fort," Whitchurch township. W. A. Brodie, Bethesda.
- 17,015. Small discoidal stone (perforated)—may have been a spindle whorl. "Old Fort," Whitchurch township. W. A. Brodie.
- 17,016. Part of bone chisel or gouge. "Old Fort," Whitchurch. W. A. Brodie.
- 17,017. Small neckless arrow-tip. "Old Fort," Whitchurch. W. A. Brodie.

- 17,018. Bone awl. "Old Fort," Whitchurch. W. A. Brodie.
- 17,019. Medal struck in commemoration of the hundredth anniversary of the founding of Onondaga, N.Y. Historical Association of Onondaga, Syracuse, N.Y.
- 17,020. Mask worn in false face dances among the Iroquois on Grand River Reserve, Ont. Collected by David Boyle.
- 17,021. Mask worn in false face dances on the Grand River Reserve, Ont. Collected by David Boyle.
- 17,022-3. Dance rattles used in Pagan ceremonies on the Grand River Reserve, Ont. Collected by David Boyle.
- 17,024. Clay pipe, Norfolk county. Capt. J. G. Spain.
- 17,025. Clay pipe, lot 1, concession 5, Medonte township, Simcoe, County. A. F. Hunter, M.A.
- 17,026. Clay pipe, Norfolk county. Capt. J. G. Spain.
- 17,027. Clay pipe, lot 4, concession 9, Nottawasaga. Collected by David Boyle.
- 17,028. Bird amulet (cast), Michigan. C. V. Fuller, Grand Ledge, Michigan.
- 17,029. Bird amulet, lot 9, concession 3, Caradoc township.
- 17,030. White-stone pipe bowl, near Creemore. W. and D. Melville.
- 17,031. Two fragments of soapstone pipes, from Brant township, Brant county. E. C. Waters.
- 17,032. Part of soapstone pipe, Tuscarora township, Brant county Collected by David Boyle.
- 17,033. Whitestone pipe-stem, lot 19, concession 3, London township, Middlesex county, Ont.
- 17,034. Rough piece of catlinite from pipestone quarry, Minnesota. A. Stevenson, B.A., Arthur.
- 17,035. Stone pipe, Calgary, N.W.T. John F. Holden, Toronto Junction,
- 17,036. Cast of stone pipe, Brant Township. J. H. Crouse, Auburn, N.Y.
- 17,037. Small celt, west side Pelee Island, Lake Erie. John E. Gow, Prescott.
- 17,038. Part of white-stone pipe, smoothed on under side of fractured edge; locality not known.
- 17,039. Piece of deer-horn and nine fragments of pottery, from the Sand Banks, Hallowell township, Prince Edward county. Miss Muriel Merrill, Picton.
- 17,040. Three pipe-stems, Harvey township, Victoria county. Jas. Dickson, Fenelon Falls

- 17,041. Clay pipe-bowl (imperfect) Harvey township, Victoria. J. S. Cairnduff, Bobcaygeon.
- 17,042. Soap-stone pipe, lot 12, concession 14, township of Tiny, found by Edward Todd. Wilford McConnell, Randolph.
- 17,043. Scraper, lot 3, concession 10, Dunwich township, Elgin county. D. G. Revell, Toronto.
- 17,044. Cast of nondescript specimen found "by a Mr. Gennison of Lansing, Michigan," said to have probably come from Ohio. C. V. Fuller, Grand Ledge, Michigan.
- 17,045. Cast of stone tube, Oneida township, Eaton county, Michigan. C. V. Fuller.
- 17,046. Cast of bar amulet, Danby township, Ionia county, Michigan. C. V. Fuller.
- 17,047. Cast of gorget, Watertown township, Clinton county. C. V. Fuller.
- 17,048. Cast of bird amulet, found near Grand Ledge, Michigan. C. V. Fuller.
- 17,049. Cast of bar amulet, Sandusky, Ohio. C. V. Fuller.
- 17,050. Cast of bird amulet, ——— county, Ohio. C. V. Fuller.
- 17,051. Cast of banner-stone, Oneida township, Eaton county, Michigan. C. V. Fuller.
- 17,052. Cast of one-armed banner-stone, Dalton township, Eaton county. C. V. Fuller.
- 17,053. Small clay vessel, shallow, entire, lot 28, range 22, ——— township, Sunflower county, Mississippi. Wm. Williamson Sloane, Blythe.
- 17,054. "War-club" with inserted flint blade, Made by Wm. Henry, a Cayuga chief on the Six Nation Reserve, Grand River.
- 17,055. Grooved axe, mounted by Wm. Henry.
- 17,056. "War-club" made from a knotted branch in which seven pins are inserted and left projecting about half an inch. Made by Wm. Henry.
- 17,057-8. Double barred silver crosses, held for many years as heir-looms in Indian families to whose ancestors they were given by the early Catholic missionaries in N. Y. State. Collected on the Six Nation Reserve by David Boyle.
- 17,059. Stone gouge, 4th line, Lake Road West, Stephen township, Huron county. Alfred Willson, Toronto.
- 17,060. Gorget, (two holes) Lot 5, Lake Road West, Stephen township, Huron county. Alfred Willson.
- 17,061. Clay pipe, Lot 4, Lake Road West, Stephen township, Huron county, found by R. Ravielle. Alfred Willson.

- 17,062. Object of Huronian Slate, $3\frac{1}{2}$ inches long, perforated at one end and pointed at the other. Lot 5, Lake Road West, Stephen township, Huron county. Alfred Willson.
- 17,063. Unfinished argillite knife or spearhead, Grand Bend, Bosanquet township, Lambton county. Alfred Willson.
- 17,064. Small well-shaped (woman's slate) knife, lot 6, Lake Road East, Stephen township, Huron county. Alfred Willson.
- 17,065. Adze, (at first sharpened at both ends) lot 6, Lake Road West, Stephen township, Huron county. Alfred Willson.
- 17,066. Iron "bill-hook" found on site of "Old Fort," near Clearville, Orford township, Kent county, by G. H. White, Palmyra, Ont., and presented by him.
- 17,067—? Cline farm, N. Yarmouth, Elgin county.
- 17,068. Slate knife—no record.
- 17,069. Slate tablet or gorget, North Yarmouth, Elgin county.
- 17,070. Stone pipe, lot 34, Lake Road West, Bosanquet township, Lambton county, collected by D. H. Burley. Alfred Willson, Toronto.
- 17,071. Small clay pipe, Indian Reserve, Tuscarora township, Brant county. Collected by David Boyle.
- 17,072. Slate knife, from near Tyrone, Durham county, Ont. Mrs. N. E. Manning.
- 17,073. Appears to be part of a belemnite, slightly bored at the small end; near Tyrone, Durham county, Ont. Mrs. N. E. Manning.
- 17,074. Small stone axe, Darlington township. Collected by W. J. Roy. Mrs. N. E. Manning.
- 17,075-82. Fans, representing native work in Samoa, Honolulu, India, Japan and Spain.
- 17,083. Model of Samoan surf-boat with outriggers.
- 17,084. Samoan war-club.
- 17,085. Samoan ceremonial spear, elaborately carved.
- 17,086. Samoan walking-stick of cocoanut wood.
- 17,087. Japanese bamboo walking-cane, richly carved.
- 17,088-9. Nulla-Nullas, or warclubs, Queensland, Australia.
- 17,090-1. Boomerangs (said to be of the "come-back" kind), Queensland, Australia.
- 17,092. Large piece of tapa cloth, Samoa.
- 17,093. Fiji man's dancing skirt.
- 17,094. Arab basket of native bark, Aden.
- 17,095. Italian straw basket.
- 17,096. Pair of Chinese lady's slippers.

- 17,097-8. Two small bags composed of seeds woven on threads, New Guinea,
- 17,099. Fiji bead bracelet. The beads are of European manufacture.
- 17,100. Samoan basket,
(The specimens numbered from 17,075 to 17,100 were procured from Mrs. F. Smith, the collector.)
- 17,101. Iroquois whistle or flute, made by Abraham Buck, Grand River Reserve. Joshua Buck, Onondaga.
- 17,102. Corn-pounder, Bihé, Angola, S. W. Africa. Collected by Rev. Walter T. Currie. Mrs. John Currie, Toronto.
- 17,103. Stone gouge, Lanark county. Dr. T. W. Beeman, Perth.
- 17,104. String of shell (columellæ) beads, said to have been given by an Indian to W. D. King, of St. Catharines, early in the century. H. D. King.
- 17,105. Casts of two (all that were found) fragments of human skull from Egisheim, Germany. These are very old, but of a type higher than that of the Neanderthal skull. Dr. D. G. Schwalbe, Professor of Anatomy, Strasburg University, Germany.
- 17,106. Copper spear or knife, lot 7, concession 3, Darlington township, Durham county. Collected by Edmund Prout. Professor John Squair, Toronto University.
- 17,107. Bog-butter, from near Dunlavin, County Kildare, Ireland. Presented by Mrs. Hopkins, Blackhall Castle, Kilcullen, Kilkenny county, per B. St. G. Lefroy.
- 17,108. Cutting or scraping tool of soft stone, Indian Lands, Glengarry County, Ont. Dr. D. McDiarmid, Public School Inspector Maxville.
- 17,109. Stone axe of schistose slate, Indian Lands. Dr. McDiarmid.
- 17,110. Small stone axe, Indian Lands, Glengarry. Dr. McDiarmid.
- 17,111. Small stone adze, Indian Lands, Glengarry. Dr. McDiarmid.
- 17,112. Slate gouge, Indian Lands, Glengarry. Dr. McDiarmid.
- 17,113. Stone gouge, degraded to use as an axe. Indian Lands, Glengarry. Dr. McDiarmid.
- 17,114. Soapstone pipe. Indian Lands, Glengarry. Dr. McDiarmid.
- 17,115. Slate knife, "Britton" farm, near Gananoque, Leeds County, Collected by M. Doray. Freeman Britton, Gananoque.
- 17,116. Stone axe, "Britton" farm. Collected by M. Doray. Freeman Britton, Gananoque.
- 17,117. Clay vessel, almost perfect, "Britton" farm, near Gananoque. Collected by M. Doray. Freeman Britton, Gananoque.
- 17,118. Bone harpoon, Percy Township, Northumberland County. Collected by E. Fleming. Dr. R. Coghlin, Hastings.

T. F. MILNE COLLECTION.

- 17,119. Stone pipe roughly blocked out, Crawford farm, near Penetanguishene, Simcoe county. Collected by A. Crawford.
- 17,120. Clay pipe, Fair Valley, Medonte township, Simcoe county.
- 17,121. Clay pipe, bored for a wooden stem after having been broken. Simcoe county.
- 17,122. Clay pipe with effigy of human face, Crawford farm, near Penetanguishene.
- 17,123. Small clay pipe, Crawford farm, near Penetanguishene.
- 17,124. Clay pipe, Crawford farm, near Penetanguishene.
- 17,125. Clay pipe, Fair Valley, Simcoe county. Collected by Miss Susie Nelson.
- 17,126. Clay pipe, bored for a new stem, Vasey, Tay township, Simcoe county. Collected by M. Brown.
- 17,128. Clay pipe, Waverley, Tay township, Simcoe county.
- 17,129. Clay pipe, Crawford farm, near Penetanguishene.
- 17,130-32. Clay pipes, Brown's farm, Vasey, Tay township.
- 17,133. Clay pipe, Crawford farm, near Penetanguishene.
- 17,134. Bird's head effigy from clay pipe, Crawford farm, near Penetanguishene.
- 17,135. Clay pipe, Price's Corners, Medonte township.
- 17,136. Widely flared edge of clay pipe, Bass Lake, Orillia township, Simcoe county.
- 17,137. Peculiar stem of clay pipe, Simcoe county.
- 17,138. Part of unfinished stone pipe, Tiny township, Simcoe county.
- 17,139. Soapstone pipe representing a lizard (?) Bell's farm, Waverley, Tiny Township.
- 17,140. Small and well made celt, C. Nelson's farm, Medonte township, Simcoe county.
- 17,141. Cut-off piece of catlinite (?) Vasey, Tay township.
- 17,142. Woman's knife (slate), Bell's farm, Tay township.
- 17,143-4. Discs (gambling ?) Crawford's farm, near Penetanguishene.
- 17,145. Banner-stone, Holland Landing, East Gwillimbury, York county.
- 17,146. Small banner-stone, (locality uncertain, but thought to be near Hamilton.)
- 17,147. —(?) Soapstone, near Penetanguishene.
- 17,148. Water-worn stone, partly cut, as if to make beads, Holland Landing, York county.
- 17,149. Small, rough celt, Holland Landing, York county.
- 17,150. Small hammer-stone, Bass Lake, near Orillia.

- 17,151. Stone bead, Vasey, Tay township, Simcoe.
 - 17,152. Stone bead, Crawford's farm, near Penetanguishene.
 - 17,153. Stone bead, Fair Valley, Medonte township, Simcoe county.
 - 17,154. Quartzite knife or spear head, lot 119, concession 3. E. Gwillimbury, York county.
 - 17,155. Quartzite knife or spear head, Fairbairn's, Sharon, York county.
 - 17,156. Quartzite knife, broken, James Milne's farm, E. Gwillimbury, York county.
 - 17,157. Arrow-head of milky quartz, Rix's farm, Bass Lake, near Orillia, Simcoe county.
 - 17,158. Bone handle of stone flesh-scraper, Manitoba. Collected by Jas. Kavanagh.
 - 17,159. Wampum, Wagner, Simcoe county.
 - 17,160. Gorget, West Lorne, Elgin county. Collected by Mr. McColl.
- (The specimens numbered from 17,119 to 17,160, as well as those numbered from 17,778 to 17,786 in this list were presented to the museum by T. F. Milne, of Queensville.)
- 17,161. Broken clay pipe, Indian lands, Glengarry county. Dr. D McDiarmid, P.S.I., Maxville.
 - 17,162. Cutting or scraping tool of unusual form, slate. Collected by H. Hammond, North Cayuga, Haldimand county.
 - 17,193. Small slate tube (cross section oval.) Collected by Baker, North Cayuga,
 - 17,164. Slate, tablet-like cutting tool, North Cayuga.
 - 17,165. Small slate paint-pot, near Cayuga village.
 - 17,166. Small slate paint-pot, J. R. Martin's farm, near Cayuga village.
 - 17,167. Small bar amulet, McGillivray township, Middlesex county.
 - 17,168. Pebble of fine sandstone with a hole bored near each end, and one bored nearly through about the middle. Cayuga township.
 - 17,169. Ogee bar amulet, near Stirling village, Hastings county.
 - 17,171. Unfinished soapstone pipe, North-west Territory, (modern.)
 - 17,172. Axe-like cutting tool of limestone. Head broken off, across what seems to have been a hole intended for a handle. Clair, North Cayuga.
 - 17,173. Ogee bar amulet. North Cayuga township.
 - 17,174. Bird amulet. Webster's sand-pit, North Cayuga township.
 - 17,175. Small, slate, axe-like amulet or ornament extremely well made ; no locality, known.
 - 17,176. Small stone adze with hole partly bored near upper end, on flat side.

- 17,177. Large tablet-like scraper of finely laminated slate.
- 17,178. Copper, semi-gouge tool, Dr. Davis's farm, North Cayuga.
- 17,179. Gorget with one hole: subsequently degraded to form a cutting tool. Cayuga.
- 17,180. Slate gorget, two holes. Nissouri township, Middlesex county.
- 17,181. Roughly made slate gorget. J. Burns's farm, Oneida township, Haldimand County.
- 17,182. Slate gorget, well made, two holes, Haldimand county.
- 17,183. Doubled-edged stone axe, May's farm, N. Cayuga.
- 17,184. Stone gouge, Bourn's farm, North Cayuga.
- 17,185. Large stone gouge, near Stirling, Hastings county.
- 17,186. Gouge, (limestone) near Stirling Hastings county.
- 17,187. Doubled-edged stone-axe, McGillivray township, Middlesex county.
- 17,188. Stone gouge with angularly formed lip.
- 17,189. Small stone axe, Dr. Baxter, Cayuga.
- 17,190. Roughly made slate tool—perhaps unfinished. Cayuga.
- 17,191. Stone axe, very well made, North Cayuga township.
- 17,192. Unfinished or broken, triangular, stone tool, Oneida township, Haldimand county.
- 17,193. Stone adze, small, McFarlane's farm, North Cayuga township.
- 17,194. Stone axe, upper part roughly chipped, lower end lightly polished; near Stirling, Hastings county.
- 17,195. Gorget, elliptical, two holes, broken across one, Middlesex county.
- 17,196. Gorget, elliptical, imperfect, Ferguson's farm, Oneida township.
- 17,197. Gorget, nearly perfect, McGillivray township, Middlesex county.
- 17,198. Stone axe, small and thin; Oneida township.
- 17,199. Small axe, slightly gouge-mouthed, Hyde Park, near London, Ont.
- 17,200. Small stone axe, near Coulter's farm, Port Maitland, Lake Erie.
- 17,201. Slate pebble, slightly worked; hole begun near middle on one side. Collected by W. Humphrey in Cayuga village.
- 17,202. Small stone gouge, Ferguson's farm, Oneida township.
- 17,203. Imperfect stone tube, $3\frac{1}{2}$ inches long; Blakeney's farm, North Cayuga.
- 17,204. Small stone gouge, $2\frac{1}{2}$ inches long; Coulter's farm, near Port Maitland.

- 17,205. Small slate gorget, a large pendant, one hole near small end ;
McFarlane's Flats, North Cayuga.
- 17,206. Triangular stone blade, sharpened on one edge as for a knife
or scraper, Chatham, Ont.
- 17,207. Chisel or small axe, Oneida township.
- 17,208. Stone gouge ; near Stirling village, Hastings county.
- 17,209. Roughly made axe or celt ; Bell's farm, North Cayuga.
- 17,210. Heavy pendant, or thick gorget, Hyde Park, Middlesex county.
- 17,211. Small stone axe, Minnesota, U.S.
- 17,212. Slate gorget, one hole, McFarlane's farm, North Cayuga.
- 17,213. Small stone axe, McFarlane's farm, North Cayuga.
- 17,214. Small stone gouge, McFarlane's farm, North Cayuga.
- 17,215. Small stone adze, McFarlane's farm, North Cayuga.
- 17,216. Stone chisel or small axe, Walsh's farm, North Cayuga.
- 17,217-25. Flints from four to six inches long; various places in
Haldimand county.
- 17,226. Part of bar amulet, $3\frac{1}{2}$ inches long; McGillivray township,
Middlesex county.
- 17,227. Small and well made adze ; Hyde Park, Middlesex county.
- 17,228. Small slate gouge ; Hyde Park, Middlesex county.
- 17,229. Grooved axe, made from a pebble ; North Cayuga township.
- 17,230. Chisel or small adze; Murphy's farm, North Cayuga.
- 17,231. Gorget, micaceous schist, two holes bored near one end
across crosswise ; Clair's farm, North Cayuga.
- 17,232. Small, thick and much tapered stone axe ; Decewsville,
Haldimand county.
- 17,233. Stone axe, 6 inches long and very thin ; Decewsville, Haldi-
mand county.
- 17,234. Small stone axe, slightly grooved ; North Cayuga.
- 17,235. Well formed stone axe, unusually flat on both sides ; North
Cayuga.
- 17,236. Stone adze, thick, perfectly straight on one side and much
curved on the other ; Clair's farm; North Cayuga.
- 17,237. Small stone axe ; North Cayuga.
- 17,238. Small stone axe or chisel ; Coulter's farm, Port Maitland,
Haldimand.
- 17,239. " Butterfly " banner-stone ; N. Campbell's farm, North
Cayuga.
- 17,240. Stone gouge ; North Cayuga.
- 17,241. Cay pipe bowl ; no locality known.
- 17,242. Clay pipe ; " Old Fort," Hyde Park, near London.
- 17,243. Imperfect chert drill (?) North Cayuga.

- 17,244-5. Slate knives; near Stirling, Hastings county.
- 17,246. Small and beautifully made, stone, axe-like blade; Coulter's farm, North Cayuga.
- 17,247. Slate amulet or charm, oval, hollowed on each side at one end.
- 17,248. Water-worn partly worked; Leechman's Flats, near Cayuga.
- 17,249. Slightly grooved stone axe, rudely made; Middlesex county.
- 17,250. Grooved stone hammer; Minnesota.
- 17,251. Large double edged stone axe; Middlesex county.
- 17,252. Slightly grooved stone axe, badly made; Coulter's farm, Port Maitland.
- 17,253. Stone gouge, only slightly hollowed; Middlesex county.
- 17,254. Stone adze; South Cayuga, Haldimand county.
- 17,255. Large unfinished grooved axe, nearly ten inches long and five inches wide; Carlisle, Middlesex.
- 17,256-757. Flints from various parts in the south of Ontario.
- 17,758. Cylindrical wampum from Indian grave, near Scipioville, Cayuga county, N. Y.
- 17,759. Cylindrical, coarse, red glass beads from Indian grave, near Scipioville, Cayuga county, N. Y.
- 17,760. Copper knife (with hole at haft end); near Stirling, Hastings county.
- 17,761. Deer-horn tine, partly cut lengthwise; near London, Ont.
- 17,762-4. Bone awls or needles; Hyde Park, near London, Ont.
- 17,765. Discoidal wampum; from grave, near Delhi, Ont.
- 17,766. Nine long shell beads, from grave, near Delhi, Ont.
- 17,767. String of discoidal wampum, from grave, near Delhi, Ont.
- 17,768. Shell gorget; North Cayuga, Haldimand County.
- 17,769. Stone gouge, very fine, deeply cut; North Cayuga, Ont.
- 17,770. Stone adze, short and broad, well made; Hyde Park, near London, Ont.
- 17,771. Half of long-winged butterfly stone; near Decewsville, Haldimand county.
- 17,772. Small iron tomahawk, British make; South Cayuga, Haldimand county.
- 17,773. Small stone axe or chisel, triangular in cross section. Oneida township, Haldimand.
- 17,774. Clay pipe; lot 10, concession 1, North Cayuga, Haldimand.
- 17,775. Large fragment of pottery; Hyde Park, near London, Middlesex, Ont.
- 17,776. Gorget, one hole; Thomas McDonald's farm, North Cayuga, Haldimand.

17,777. Large chert knife or other tool ; A. Lowe's farm, Walpole township, Haldimand.

(Specimens numbered from 17,162 to 17,777 were procured from Mr. A. F. Stevenson, Niagara Falls South.)

17,778. Small stone axe ; North Orillia township, Simcoe county.

17,779. Roughly made stone axe ; Hugh Milne's farm, West Gwillimbury township, Simcoe county.

17,780. Stone chisel ; Milne farm, near Queensville, East Gwillimbury, York county.

17,781. Small, flat, thin axe ; Albert Milne, lot 1115, con. 2, East Gwillimbury, York county.

17,782. Small, partly grooved axe ; H. Price, Price's Corners, Medonte township, Simcoe county.

17,783. Small stone chisel ; Holland Landing, Simcoe county.

17,784. Small stone axe ; Holland Landing, Simcoe county.

17,785. Stone axe ; J. S. Nelson, Simcoe county.

17,786. Fragment of ornamental gorget ; Mr. McColl, West Lorne, Elgin county.

(Specimens from 17,778 to 17,786, presented by Mr. T. F. Milne, Queensville. See note under No. 17,160.

17,787. Clay pipe ; Nottawasaga township, Simcoe county, Wm. G. Carruthers, Avening.

17,788. Small, recent mat, (Siwash) ; British Columbia.

17,789. Small glass bottle, covered with fine basket-work in colored pattern, (Siwash) ; British Columbia.

17,790. Small basket-bowl, (Siwash) ; Yale, British Columbia.

17,791. Small jadeite axe or chisel ; Hope, British Columbia.

17,792. Seal (animal) carved from ivory ; Terra Nova, British Columbia.

17,793. 378 very small, discoidal shell beads, from $2\frac{1}{2}$ to 6 millimetres in diameter, most of them less than one-half millimetre in thickness, and in all cases the hole about one-half millimetre in diameter ; found on the surface, near graves, at Lytton, junction of Fraser and Columbia Rivers, British Columbia.

These remarkably small and well-made beads are evidently of native manufacture, as may be seen from the method employed in drilling the holes.

(Specimens numbered from 17,788 to 17,793 were found by Mr. W. C. Perry, of New Westminster, British Columbia, and by him presented to the museum.) See also after Laidlaw collection.

17,794-5. Small strombus (?) shells, perforated and otherwise slightly worked ; N. $\frac{1}{2}$ lot 11, con. 10, Tiny township, Simcoe, Alex. Santimo, per A. F. Hunter, M.A.

- 17,796. Ten beads (6 small and discoidal of shell, and 4 of glass); E. $\frac{1}{2}$, lot 19, con. 20, Tiny township; W. H. Richardson, per A. F. Hunter.
- 17,797. Small, neckless chert arrow-head; N. $\frac{1}{2}$ lot 11, con. 10, Tiny township, Alev. Santimo, per A. F. Hunter.
- 17,798. Human head effigy from clay pipe bowl; N. $\frac{1}{2}$ lot 11, con. 10, Tiny Township, Alex. Santimo, per A. F. Hunter.
- 17,799. Rabbit-skin robe; Manitoba.
- 17,800. Huronian slate pipe, stem $2\frac{1}{4}$ in. long; Blackfoot Indian Reserve.
- 18,801. Grooved hammer of granite; $2\frac{1}{2}$ miles east of Gladstone, Manitoba.
- 17,802. Stone pin, $4\frac{1}{2}$ in. long, rounded at both ends; Manitoba.
- 17,803. Blue chert arrow-head. Middlesex county, Ont.
- 17,804. Grey chert arrow-head. Middlesex county, Ont.
- 17,805. Dark brown jasper arrow-head. Silver Islet, Lake Superior.
- 17,806. 7. Large, bone flesh scrapers, made from leg bone of moose or buffalo. McCurdy homestead, Gilbert Plains, Manitoba.
- 17,808. Soapstone pipe (modern type) Manitoba.
- 17,809. Chert arrow-head. Middlesex county, Ont.
- 17,810. Small piece of raw-hide with paintings in black of bear, deer and other animals. Blood Indian, N. W. Ter.
- 17,811. Copper fish-hook, brought up from depth of 600 feet of water, within fifteen miles from shore of Isle Royale, Lake Superior. J. C. Dobie, Port Arthur.
- 17,812. Small brass cross—no locality yet given.

(Specimens numbered from 17,799 to 17,812 were presented to the museum by Rev. Dr. John Maclean, of Neepawa, Manitoba).

- 17,813. Bone comb (native make) found wrapped in birch bark.
- 17,814-5. Two stone discs. 17,814 has an animal figure (fox ?) carved on it, and 17,815 bears a phallic-like design.
- 17,816. Clay pipe bowl, with large, conventionalized human effigy.
- 17,817. Piece of soapstone perforated—apparently part of some animal figure.
- 17,818. Human head effigy, from clay pipe bowl.
- 17,819. Owl head effigy, from clay pipe bowl.
- 17,820. Small carving of female human figure in bone. Most of the legs gone. Details unusual in Indian workmanship.

(Specimens numbered from 17,813 to 17,820 are placed in the museum on deposit, by Mr. Thomas Crawford, of lot 101, con. 2, Tiny township, where they were found).

- 17,821. Stone pipe-head, quadrangular in cross sections, bearing carvings of the thunder bird, a man, a quadruped, a cross, and a diagonal pattern; lot 23, con. 11, Blenheim township, Oxford county. W. J. Wintenberg. See figures and description following.
- 17,822. Arrow or spear-head of silicified wood, from Tampa Bay, Florida. B. E. Walker.
- 17,823. Large chipped fragment of tool, made from silicified wood, Tampa Bay, Florida. B. E. Walker.
- 17,824. Arrow-head, two imperfect bone awls, beaver's tooth, blue glass bead, and two imperfect soapstone specimens; lot. 4, con. 8. James Davis, per A. F. Hunter.
- 17,825. Three photographs, mounted, of stone circle at Callernish, Isle of Lewis, Scotland. A. F. Hunter.
- 17,826. Engraved portrait of Quatrefages. A. F. Hunter.
- 17,827. Pen drawing of Memorial church at Penetanguishene. A. F. Hunter.
- 17,828. Fine spear-head found near corner of Dufferin and Hepbourne streets, Toronto. W. N. Bacon.

GEO. E. LAIDLAW COLLECTION.

17,828a to 19,291 includes nearly fifteen hundred specimens, or about three-fourths of the very fine collection presented by Mr. George E. Laidlaw, of "The Fort," Balsam Lake, Victoria county. The whole collection numbers over two thousand pieces, of which upwards of five hundred are well marked fragments of pottery, and defective specimens of various kinds that need not be catalogued, but which are valuable in many respects for comparative uses, and should therefore be preserved.

Most of the Laidlaw collection is from Victoria county, but Scotland, our North-west Territories, British Columbia, Texas, Georgia, Colorado and many places in Ontario besides the Balsam Lake district are represented, *e. g.*, Fort William, Richmond Hill, Guelph, Galt, Woodstock, Midland, Branchton and Beverly.

Under the head of stone axes, adzes, chisels and gouges the number is 186, but only a few of these are highly finished specimens—still they are none the less valuable on this account, for they thus indicate a general taste, or want of taste, on the part of the people who resided coterminous with the Hurons in whose country tools of this kind, good or bad, are rarely found.

Spear-heads, arrow-heads, knives, drills and scrapers of chert are comparatively scanty in number and not remarkable for elegance in shape. Of all varieties, this collection has only 290.

Of gorgets or tablets, too, there are but eighteen of the usual forms. Two of these, however, (one unfinished) are the largest in the museum.

In mortars or mealing-stones, and grinders or pestles, the number is greater than from any other district of Ontario—twenty-seven; and there are other proofs that the people were of comparatively sedentary habits, for amid the numerous ash-heaps of the many village sites that dot the country Mr. Laidlaw has succeeded in collecting 422 objects of bone and horn, including awls, knives, harpoons, chisels, tallies, tubes or long beads, and variously worked teeth of the bear, the wolf, and the beaver.

Next to these in number (omitting the "flints," or chert specimens) come the small discs of stone and pottery, the latter having been produced almost invariably from fragments of clay pots. In no other part of this province have there been found so many discs. Some of the stone ones, but fewer of the clay ones are perforated, and on none is there any mark to distinguish a side as would be necessary in gambling, but this may have been done by the blackening of one side. If this was the use of such specimens, when not bored, those made of pottery would be distinguishable for this purpose by their rounded and hollowed sides. In diameter they vary from five-eighths of an inch to two inches and a half, and in thickness from an eighth to three-eighths of an inch. A few clay discs seem to have been moulded for this purpose.

Considerable use was made of the few shells procurable. Many unio valves show signs of wear on the convex surfaces, and on the edges, as if employed in the one case for smoothing or rubbing, and in the other for scraping. Small and fragile helices seem to have been made into beads or bangles by simply breaking a hole through the body-whorl for stringing purpose. Strings of such shells may have been worn round the leg, under the knee, to make a rattle during a dance, just as bear's claws were. No example of anything made from Floridian or Gulf shells has been found in Victoria, although several of the shells themselves have been met with farther north and west, at Penetanguishene.

As smokers the red men in North Victoria ranked not far behind their neighbors the Hurons, and as pipe artists were quite their equals. Indeed some of the stone pipes in the Laidlaw collection are superior to anything we have from other parts of the country, and several of the clay ones present peculiar features. Some of these pipes, of clay as well as of stone, have been described and figured in former reports, and some others will be referred to probably next year. Mr. Laidlaw

has brought together thirty-five stone and 167 clay pipes, more or less perfect.

Ninety-three miscellaneous articles comprise worked pebbles, hammer-stones, rubbing-stones and unfinished tools of different kinds, and all of great interest.

Native copper tools, rare everywhere, are represented in the collection by only eight specimens, and one of these is from Fort William, on Lake Superior.

A few iron, copper and brass weapons—tomahawks and knives—serve to connect the locality with the appearance of the white man on the scene.

(Where the name of no other person is given, Mr. Laidlaw, himself, was the finder).

17,828a, Small axe, West Bay, Balsam Lake, C. McInnis; 17,829, Small axe, West Bay, Balsam Lake; 17,830, Stone axe, West Bay, Balsam Lake; 17,831, Chisel, Galt, Ont.; 17,832, Small axe, Ayr, R. McCullough; 17,833, Stone axe, West Bay, Balsam Lake; 17,834, Square axe, West Bay, Balsam Lake; 17,835, Stone axe, West Shore, Balsam Lake; 17,836, Small axe, North Bay, Balsam Lake, J. Curry; 17,837, Square axe, West Bay, Balsam Lake; 17,838, Muller, West Bay, Balsam Lake; 17,839, Stone axe, West Bay, Balsam Lake; 17,840, Slick stone, West Bay, Balsam Lake; 17,841, Square axe; Ontario: 17,842, Stone skin dresser, Richmond Hill; 17,843, Small axe, Beverly, Ont.; 17,844, Wedge axe, Galt, Addison; 17,845, Wedge axe, West Bay, Balsam Lake; 17,846, Stone axe, Galt; 17,847, Stone axe, Glasgow, Scotland, J. Samson; 17,848, Chisel, West Bay, Balsam Lake; 17,849, Stone axe, Galt, Ontario; 17,850, Stone axe, Fort William, Lake Superior, A. McNabb; 17,851, Chisel, Ontario; 17,852, Stone axe, West Bay, Balsam Lake, J. Barron; 17,853, Stone axe, Galt, Ont.; 17,854, Stone axe, Galt, Ont.; 17,855, Hand axe, Richmond Hill; 17,856, Chisel, West Bay, Balsam Lake, F. King; 17,857, Axe, Galt; 17,858, Chisel, West Bay, Balsam Lake; 17,859, Chisel, West Bay, Balsam Lake, C. McInnis; 17,860, Stone axe, West Bay, Balsam Lake; 17,861, Stone chisel, West Bay, Balsam Lake; 17,862, Small axe, Ontario; 17,863, West Bay, Balsam Lake; 17,864, Stone axe, West Bay, Balsam Lake; 17,865, Axe, Galt, Ont.; 17,866, Grooved axe, Fort Gratiot, Michigan; 17,867, Stone axe, West Bay, Balsam Lake; 17,868, Stone axe, West Bay, Balsam Lake; 17,869, Chisel, West Bay, Balsam Lake; 17,870, Axe, West Bay, Balsam Lake; 17,871, Grooved maul, Saskatoon, N.W.T.; 17,872, Stone axe, West Bay, Balsam Lake; 17,873, Square axe, West Bay, Balsam Lake; 17,874, Stone axe, West Bay, Balsam Lake; 17,875, Stone axe, West

Bay, Balsam Lake; 17,876, Stone file, West Bay, Balsam Lake; 17,877, Stone axe, West Bay, Balsam Lake; 17,878, Stone tool, Eldon, Dr. Wood, probably hammer; 17,879, Chisel, West Bay, Balsam Lake; 17,880, Stone gouge, Toronto; 17,881, Muller, West Bay, Balsam Lake; 17,882, Small stone axe, Belleville, R. J. Bell; 17,883, Chisel, West Bay, Balsam Lake, W. Graham; 17,884, Stone axe, West Bay, Balsam Lake; 17,885, Hand axe, large, West Bay, Balsam Lake; 17,886, Hand axe, small, West Bay, Balsam Lake; 17,887, Paint pot, Lake Superior, Port Arthur; 17,888, Half of small axe, West Bay, Balsam Lake; 17,889, Fragment of small celt, West Bay, Balsam Lake; 17,890, Small axe, West Bay, Balsam Lake; 17,891, Small axe, West Bay, Balsam Lake; 17,892, Slick-stone, West Bay, Balsam Lake; 17,893, Blade axe, West Bay, Balsam Lake; 17,894-99, Fragments of stone axes, West Bay, Balsam Lake; 17,900, Stone axe, West Bay, Balsam Lake; 17,901, Square axe, North Bay, Balsam Lake; 17,902, Stone axe, North Bay, Balsam Lake; 17,903, Fragment of axe, North Bay, Balsam Lake; 17,904, Long chisel, North Bay, Balsam Lake; 17,905, Stone axe, North Bay, Balsam Lake; 17,906, Small hammer stone, grey slate, North Bay, Balsam Lake; 17,907, Small axe, Balsam Lake; 17,908, Fragment of knife or lance of slate; 17,909, Hammer stone, West Bay, Balsam Lake; 17,910, Small rough axe, West Bay, Balsam Lake; 17,911, Rough axe, West Bay, Balsam Lake; 17,912, Unfinished implement, West Bay, Balsam Lake; 17,913, Stone axe, West Bay, Balsam Lake; 17,914, Stone axe, bevelled corners, lot 5, con. 5, Bexley; 17,915, Waterworn stone in shape of an axe, Balsam Lake; 17,916, Small celt, West Bay, Balsam Lake; 17,917, Small slick-stone, West Bay, Balsam Lake; 17,918, Long, large, square axe, Portage Road, Bexley, J. Lylle; 17,919, Broad thin axe, bright green, West Bay, Balsam Lake, J. Pollard; 17,920, Polished axe, Raven Lake, Bexley, R. Pearce; 17,921, Polished axe, Raven Lake, Bexley; 17,922, Woman's semi-lunar slate knife, Logan's Hill, lot 22, con. 3, Eldon; 17,923, Rough square celt, Logan's Hill, lot 22, con. 3, Eldon; 17,924-5, Large grey axes, Bolsover, Dalgleish; 17,926-29, Axes, Markham, J. Barron; 17,930, Small brown axe, Balsam Lake, A. Fountain; 17,931-33, Axes, Balsam Lake, found under a flat rock with pottery, J. Earls; 17,934-35, Stone axes, Balsam Lake; 17,936, Small chisel, lot 9, con. 3, Bexley, G. McKague; 17,937, Small chisel; 17,938, Slickstone, West Bay, Balsam Lake; 17,939, Stone axe, village site on plan, Eldon; 17,940, Hammer stone, degraded axe, Bexley, Calder Hills; 17,941, Small slight gouge, worked surface, West Bay, Portage Road; 17,942, Gouge, worked surface, lot 9, con. 3, Bexley, G. McKague; 17,943, Light colored, green stone axe, polished, Bexley, A. Peel; 17,944, Small axe, made of,

fragment of larger one, Bexley, G. McKague; 17,945, Stone axe, Bexley; 17,946, Stone axe, North Bay, Bexley, J. Bailey; 17,947, Chisel, Corson's Hill, lot 5, con. 5, Bexley; 17,948, Chisel, Heaslip's Point; 17,949, Stone axe, Heaslip's Point; 17,950, Thin, wide, flat celt, Eldon; 17,951, Thick axe, broken edge, Heaslip's Point; 17,952, Duck-billed axe, Long Point, Balsam Lake, Thos. McNish; 17,953, Long double edged chisel, Coboconk, D. Smith; 17,954, Triangular axe; 17,955, Stone axe, Bexley, H. Reid; 17,956, Chisel, Bexley, H. Reid; 17,957, Small chisel, Heaslip's Point; 17,958, Small chisel, Long Point, Balsam Lake, Jas. Rae; 17,959, Gouge, Eldon, C. Fry; 17,960, Polished axe, Eldon, C. Fry; 17,961, Celt, Eldon, D. Wright; 17,962, Hammer, cylindrical, grave, Coboconk, J. Bouns; 17,963, Blocked-out, unfinished axe, Bexley; 17,964, Small rough axe, club head, lot 9, con. 3, Bexley, G. McKague; 17,965, Gouge, polished argillite, chisel ended, Bolsover, Eldon, Jas. McGirr; 17,966, Hand cut argillite, Somerville Township; 17,967, Small flat axe, Somerville Township; 17,968, Small chisel, Somerville Township; 17,969, Argillite axe, Eldon, C. Fry; 17,970, Part of woman's semi-lunar slate knife, Eldon, C. Fry; 17,971, Large Huronian slate axe, showing pecking, polishing and flaking, Bolsover, Jas. McGirr; 17,972, Stone axe, Bolsover, Jas. McGirr; 17,973, Large axe, split and re-worked, Bexley, M. McNerney; 17,974, Square axe, lot 44-5, con. 8, Eldon village site, Jas. McDonald; 17,975, Axe, partly polished, lot 44-5, con. 8, Eldon village site, Jas. McDonald; 17,976, Large rough axe, Eldon, S. Truman; 17,977, Blade of large polished axe, Eldon; 17,978, Smoothing stone or hand hammer, Eldon; 17,979-80, Two small axes, one rather flat, Bexley, M. Nevin; 17,981, Small axe, Laxton, W. Peel; 17,982, Skin dresser, Elbow, Saskatchewan; 17,983, Bone harpoon, incised sides, West Bay, Balsam Lake, C. Laidlaw; 17,984, Horn implement, West Bay, Balsam Lake; 17,985, Horn implement, perforated, West Bay, Balsam Lake; 17,986, Spawl bone, perforated, West Bay, Balsam Lake; 17,987, Bone arrowhead, West Bay, Balsam Lake; 17,988, Bone arrowhead, West Bay, Balsam Lake; 17,989-98, Bone ornaments, either for necklace or for sewing on garments, West Bay, Balsam Lake; 17,999-18,002, Bone awls, West Bay, Balsam Lake; 18,003-4, Pottery markers, West Bay, Balsam Lake; 18,005-8, Bone awls, West Bay, Balsam Lake; 18,009-20, Bone tubes or beads, West Bay, Balsam Lake; 18,021, Bone tube and tally incised marks, West Bay, Balsam Lake; 18,022, Bone spawl, West Bay, Balsam Lake; 18,023, Bone spawl, West Bay, Balsam Lake; 18,024, Bone spawl, West Bay, Balsam Lake; 18,025, Horn Implement, West Bay, Balsam Lake; 18,026-27, Small bone awls, West Bay, Balsam Lake; 18,028, Large

bone needle, West Bay, Balsam Lake; 18,029-32, Bone spawls, West Bay, Balsam Lake; 18,033, Incised bone spawl, West Bay, Balsam Lake; 18,034-35, Unfinished bone implement, West Bay, Balsam Lake; 18,036, Fragment of bone tally, West Bay, Balsam Lake; 18,037, Fragment of bone tube, West Bay, Balsam Lake; 18,038-39, Bone tubes, West Bay, Balsam Lake; 18,040, Awl, West Bay, Balsam Lake; 18,041, Awl, village site on plan, West Bay, Balsam Lake, W. Pollard; 18,042, Bone ornament, Portage road, Bexley, W. Pollard; 18,043, Harpoon, 3 barbs, hole at end; 18,044-7, Awls; 18,048, Bone tubes; 18,049-54, Bones worked, but use not known (from 18,043-54, A. Burns farm, Village site No. 1 on plan near Portage Road, Bexley); 18,055, Awl, Markham, Ont, J. Barron; 18,056, Bone awl, Heaslip's Pt., West Bay, Balsam Lake; 18,057, Sawed bone, Heaslip's Pt., West Bay, Balsam Lake; 18,058, Tine, village site, lot 9, concession 3, Bexley, McKague; 18,059, Curved bead, village site, lot 9, concession 3, Bexley, McKague; 18,060, Hollow, worked bone, village site, lot 9, concession 3, Bexley, McKague; 18,061, Fragment of large bear tusk, village site, lot 9, concession 3, Bexley, McKague; 18,062, Fragment of worked bone, knob at end, village site, lot 9, concession 3, Bexley, McKague; 18,063-4, Bone awls, village site, lot 9, concession 3, Bexley, McKague; 18,065, Bone awl, village site, lot 5, concession 5, Bexley, McKague; 18,066, Skin-dresser of elk horn, Alberta, North-West Territories; 18,067, Hollow bone, Bexley; 18,068-70, Bone awls, Capt. Corson's farm; 18,071, Bone beads, square off at end, lot 5, concession 5, Bexley; 18,072-3, Carpal bone, lot 5, concession 5, Bexley; 18,074, Perforated fish-head bone; 18,075, Horn weapon, Logan's Hill, lot 22, concession 3, Eldon, R. Stanley; 18,076, Bone awl, Logan's Hill, lot 22, concession 3, Eldon, R. Martin; 18,077, Worked bone, Logan's Hill, lot 22, concession 3, Eldon, R. Martin; 18,078, Hollow bone, squared-off ends, lot 22, concession 3, Eldon, R. Martin; 18,079, Metacarpal bone, one perforation at end, eight perforations at other, Coboconk, D. Smith; 18,080, Bone awl, Somerville township, Mrs. White; 18,081, Bone arrow-point, Somerville township, Mrs. White; 18,082-85, Bone awls, lot 9, concession 3, Bexley, G. McKague; 18,086, Bone weapon or club-head, Bexley; 18,087, Horn showing tracings of work, Bexley; 18,088, Worked bone, Bexley; 18,089, Canine tooth, Bexley; 18,090, Gorget, 2 holes, Galt; 18,091-3, Bone awls or needles, W. Benson's farm, west half of lot 5 and 6, concession 2, Bexley; 18,094-7, Bone beads, found by D. Boyle on W. Benson's farm, west half of lots 5 and 6, concession 2, Bexley; 18,098-100, Bone awls, Balsam Lake, Eldon, Jas. McGirr; 18,101-06, Bone awls, Corbett's Hill, lot 5, concession 5, Bexley; 18,107, Large bear's tusk, ground on one side, Corbett's Hill,

lot 5, concession 5, Bexley; 18,108, Perforated wolf's tusk, Corbett's Hill, lot 5, concession 5, Bexley; 18,109, Unworked wolf's tusk, Corbett's Hill, lot 5, concession 5, Bexley; 18,110-11, Bone awls, Corbett's Hill, lot 5, concession 5, Bexley; 18,112, Worked bone, Corbett's Hill, lot 5, concession 5, Bexley; 18,113, Bear's tusk, lot 45, concession 8, Eldon, Jas. McDonald; 18,114, Bear's tusk, lot 45, concession 8, Eldon, J. Campbell; 18,115, Bone harpoon, Bolsover, Jas. McGirr; 18,116, Large bone awl, Bolsover, Jas. McGirr; 18,117, Horn chisel, edge tool, Bolsover, Jas. McGirr; 18,118, Bone bead, Benson's farm, Bexley; 18,119, Worked spike horn, found on J. McDonald's farm, lot 45, concession 8, Eldon, C. Grilse; 18,120, Worked broken horn, found on J. McDonald's farm, lot 45, concession 8, Eldon, C. Grilse; 18,121-33, Bone awls, found on J. McDonald's farm, lot 45, concession 8, Eldon, C. Grilse; 18,134-36, Small bone beads, found on J. McDonald's farm, lot 45, concession 8, Eldon, C. Grilse; 18,137-38, Large bone beads, found on J. McDonald's farm, village site No. 10, on plan, Eldon, C. Grilse; 18,139, Horn arrow-head, found on J. McDonald's farm, lot 45, concession 8, Eldon, C. Grilse; 18,140, Bear's tusk, one-half ground down, found on J. McDonald's farm, lot 45, concession 8, Eldon, C. Grilse; 18,141, Fragment of needle with perforated eye, found on J. McDonald's farm, lot 45, concession 8, Eldon, C. Grilse; 18,142, Perforated tally for suspension, found on J. McDonald's farm, lot 45, concession 8, Eldon, J. McDonald; 18,143, Worked horn tool, found on McDonald's farm, lot 45, concession 8, Eldon, J. McDonald; 18,144-5, Socketed points of horn, found on J. McDonald's farm, lot 45, concession 8, Eldon, J. McDonald; 18,146, Large bone awl, lot 9, concession 3, Bexley, Ont., G. McKague; 18,147, Pottery marker, Eldon, J. Stanley; 18,148, Bone awl, Eldon; 18,149-50, Large bone beads, Eldon; 18,151, Perforated wolf tooth, Eldon; 18,152-61, Bone awls, lot 5, concession 5, Bexley, G. Irwin; 18,162, Bone awl tally, lot 5, concession 5, Bexley, G. Irwin; 18,163-4 Large bone beads, lot 5, concession 5, Bexley, G. Irwin; 18,165-69, Bone beads, lot 5, concession 5, Bexley, G. Irwin; 18,170, Bone bangle, lot 5, concession 5, Bexley, G. Irwin; 18,171, Bear's tusk, ground for a tool, lot 5, concession 5, Bexley, G. Irwin; 18,172, Beaver's tusk, ground for a tool, lot 5, concession 5, Bexley, C. Irwin; 18,173, Perforated wolf's tooth, lot 5, concession 5, Bexley, G. Irwin; 18,174-5, Perforated needle bone, lot 5, concession 5, Bexley, G. Irwin; 18,176, Perforated fish-head bone, lot 5, concession 5, Bexley, S. Harbaugh; 18,177, Horn arrowhead, lot 5, con. 5, Bexley, G. Irwin; 18,178, Worked horn chisel edge, lot 5, con. 5 Bexley, G. Irwin; 18,179, Sioux calumet (Standing Buffalo), Fort Qu'Appelle, J. Leader; 18,180, Blackfoot calumet, North-west Territory; 18,181, Pipe, (Mis-

sissauga) Belleville, R. J. Bell; 18,182, Unfinished pipe, West Bay, Balsam Lake, J. Linwood; 18,183, Squaw pipe, Piegan Indian, Fort McLeod; 18,184, Eagle pipe, grave, Midland City, Dr. Wood; 18,185-7, Pipes Winnipeg, North west Territory, Lyman Dwight; 18,188, Polished black grey vase pipe bowl, Eldon, A. Burns; 18,189, Polished white stone pipe, double stem-hole, found in Fenelon some years ago; two holes meeting at an acute angle, beneath another hole for attaching ornament, Cambray, N. Jackson; 18,190, Bear pipe, Dalgleish, Bolsover; 18,191, Stone pipe stem, Balsam Lake; 18,192, Locomotive pipe, Indian Hill, A. Burns; 18,193, Panther pipe, Mud Lake, Carden, Ont., G. Fox; 18,194, Square stone pipe with diagonal cross lines, village site lot 9, con. 3, Bexley, McKague; 18,195, Unfinished vase pipe, Coboconk; 18,196, Stone "cigar-holder" pipe, lot 5, con. 5, Bexley; 18,197, Stone pipe, modern western type, found in excavating for railway, Edmonton, N.W.T., Jas Laidlaw; 18,198, Stone pipe, modern, Alberta; 18,199, Fragment of a pipe, man's head on bowl and animal on stem, North-west coast, A. McNabb; 18,200, Square stone pipe, diagonal lines incised at side, long and slender, bear's head in relief, Corbett's Hill, lot 5, con. 5, Bexley; 18,201, White stone pipe, Woodville, J. Gilchrist; 18,202, Oval red slate gorget, 2 holes, Woodstock, Ont., J. Petheram; 18,203, Oval slate gorget, 2 holes, West Bay, Balsam Lake; 18,204, Gorget, concave, 2 holes, N. Cameron; 18,205, Gorget evidently larger and broken, with three holes, then smoothed down; 18,206, Slate, green, plate apparently being shaped for a gorget, West Bay, Balsam Lake; 18,207 Blocked-out slab of slate for gorget, West Bay, Balsam Lake; 18,208, Slate pendant bracer-like, West Bay, Balsam Lake; 18,209, Rough pendant, West Bay, Balsam Lake; 18,210, Fragment of bracer or pendant, West Bay, Balsam Lake; 18,211, Ovate pendant, Bolsover, Dalgleish; 18,212, Slab slate, probably intended for gorget, Bexley; 18,213, Piece of slate, probably intended for gorget, Bexley; 18,214, Micaceous schist slab unfinished, Eldon; 18,215, Fragment of pendant of Huronian slate, Carden, Jas. McKee; 18,216, Perforated slate pendant, Balsam Lake, Eldon, Jas. McGirr; 18,217, One-half of slate crescent broken at perforation, Balsam Lake, Eldon, Jas. McGirr; 18,218, Large slab of Huronian slate, evidently an unfinished gorget, lot 1, con. 10, Thorah, Chas. Youill; 18,219, Large finished square gorget, Huronian slate, found with the preceding due, Chas. Youill; 18,220, Copper pick, Fort William, Lake Superior, A. McNabb; 18,221, Copper arrowhead, socket formed by bending the edges inwards, West Bay, Balsam Lake, G. Bemis; 18,222, Copper knife found twenty years ago, Dalgleish, Bolsover; 18,223, Copper knife found near line of Trent Valley Canal, lot 3, South Portage

Road, Bexley, Duncan McPhail; 18,224, Copper spear, Bexley, M. Sayers; 18,225, Copper implement found under a large pine stump, implement eleven inches long, two and a half maximum width; 18,226, Copper spear, Beaverton, Ont.; 18,227, Copper scraper, found in canal excavation where it crosses Portage Road, eight feet deep, Eldon, Alex. Miles; 18,228, Clay pipe, human face effigy, pointed nose, West Bay, Balsam Lake; 18,229, Clay pipe, human face effigy, Indian Hill, West Bay, Balsam Lake, J. Richardson; 18,230, Clay pipe, semi cornet shaped, West Bay, Balsam Lake; 18,231, Clay pipe, plain cornet shaped, Indian village, West Bay, Balsam Lake; 18,232, Clay pipe, (small) four rings, West Bay, Balsam Lake; 18,233, Clay pipe, (small, rough) West Bay, Balsam Lake; 18,234, Clay pipe, (flat front) arms at the side, Indian Hill, J. Richardson; 18,235, Clay pipe, (stem); 18,236, Clay pipe, plain cornet shaped, Indian village, West Bay, Balsam Lake, J. Richardson; 18,237, Clay pipe, plain cornet shaped, West Bay, Balsam Lake, J. Cameron; 18,238, Clay pipe, plain cornet shaped, West Bay, Balsam Lake, J. Cameron; 18,239, Clay pipe, plain, West Bay, Balsam Lake; 18,240, Clay pipe, plain and stem, West Bay, Balsam Lake; 18,241, Clay pipe, rings on ridge, West Bay, Balsam Lake; 18,242, Clay pipe, semi-cornet-shaped, ornamented end stem, West Bay, Balsam Lake; 18,243, Clay pipe, semi-cornet-shaped, plain, small, West Bay, Balsam Lake; 18,244, Clay pipe, plain cornet-shaped and stem, West Bay, Balsam Lake; 18,245, Clay pipe, cornet-shape, ornamented, West Bay, Balsam Lake; 18,246, Clay pipe, plain cornet-shaped and stem, Indian village, West Bay, Balsam Lake; 18,247, Clay pipe, ridged top, West Bay, Balsam Lake; 18,248, Clay pipe, semi-cornet-shaped, (small) West Bay, Balsam Lake; 18,249, Clay pipe, five incised rings on bowl, West Bay, Balsam Lake; 18,250, Clay pipe, ornamented cornet-shaped, Indian village, West Bay, Balsam Lake, J. Richardson; 18,251, Clay pipe, plain cornet-shaped, West Bay, Balsam Lake; 18,252, Clay pipe, plain cornet shaped, West Bay, Balsam Lake; 18,253, Clay pipe, ornamented lower part of bowl and stem, West Bay, Balsam Lake; 18,254, Clay pipe, small (and stem), incised rings on bowl, West Bay, Balsam Lake; 18,255, Clay pipe, plain, cornet-shaped (and stem), West Bay, Balsam Lake; 18,256, Clay pipe and stem (fragment of) showing mode of making hole for smoke by means of a cord being inlaid and then burnt out, West Bay, Balsam Lake; 18,257, Clay pipe, large, cornet shaped, West Bay, Balsam Lake; 18,158, Clay pipe, incised rough bowl, West Bay, Balsam Lake; 18,259, Clay pipe, ornamented bowl, longitudinal ridges, West Bay, Balsam Lake; 18,261, Clay pipe and stem (fragment of) perforated, West Bay, Balsam Lake; 18,262, Clay pipe (fragment of) bowl with square top, West Bay, Balsam Lake;

18,263, Clay pipe and stem (fragment of), West Bay, Balsam Lake ; 18,264, Clay pipe and stem (fragment of) snake entwined, West Bay, Balsam Lake ; 18,265, Clay pipe, bulged, ringed top, West Bay, Balsam Lake ; 18,266, Clay pipe, five ringed top, four holes, Balsam Lake, D. McGillivray ; 18,267, Clay pipe, small, Heaslip's Point ; 18,268, Clay pipe, very small round bowl, village site, lot 9, con. 3, Bexley ; 18,269, Clay pipe, top ground off, village site, found on Capt. Corson's farm, lot 5, con. 5, Bexley ; 18,270, Clay pipe, square top, village site, found on Capt. Corson's farm, lot 5, con. 5, Bexley ; 18,271, Clay pipe, rough, thick and course, found on lot 9, con. 3, Bexley ; 18,272, Clay pipe, rough cornet shaped, found on lot 9, con. 3, Bexley ; 18,273, Clay pipe, stem (ornamented) lot 9, con. 3, Bexley ; 18,274, Clay pipe, Huron, with a square mouth, lot 5, con. 5, Bexley ; 18,275, Clay pipe, rough, semi-cornet shaped, four indentations, lot 2, con. 3, Logan's Hill, Eldon, R. Stanley ; 18,276, Clay pipe, common cornet shaped, scalloped rim, Logan's Hill, Eldon, R. Stanley ; 18,277, Clay pipe, traders, early type, Portage Road, J. Merry ; 18,278, Clay pipe, double faced, J. Bartley ; 18,279, Clay pipe, large semi-cornet shaped, four indentations, ornamented top, West Bay, Balsam Lake ; 18,280, Clay pipe, small, semi-cornet shaped, bowl of four convex sides, dotted angles, lot 9, con. 3, Bexley ; 18,281, Clay pipe, face, back with five scolopes, G. McKague's farm, Bexley ; 18,282, Clay pipe, fragment of, with five angled top, indentations at angles and ornamented with concave between, found on G. McKague's farm, Bexley ; 18,283, Clay pipe with large face, Woodville, C. J. Gilchrist ; 18,284, Clay pipe, stem large, Woodville, C. J. Gilchrist ; 18,285, Clay pipe, solid, seven scalloped rings on top, Woodville, C. J. Gilchrist ; 18,286, Clay pipe, semi-cornet-shaped, ornamented top ; Woodville, C. J. Gilchrist ; 18,287, Clay pipe, stem flattened (fragment of) three rows of holes at side, Logan's Hill, lot 22, con. 3, Eldon, R. Stanley ; 18,288, Clay pipe, small, plain cornet-shaped, rough bowl, Logan's Hill, R. Stanley ; 18,289, Clay pipe, small, plain, bowl with face high up and looking in, Logan's Hill, R. Stanley ; 18,290, Clay pipe, small, plain, hole bored in bowl for stem, Logan's Hill, R. Stanley ; 18,291, Clay pipe, small bowl, five scalloped rings, row of holes below, Logan's Hill, R. Stanley ; 18,292, Clay pipe, semi-cornet shaped, ornamented top, Logan's Hill, R. Stanley ; 18,293, Clay pipe, upper part of bowl indentations, 2 rings, Kirkfield ; 18,294, Clay pipe, human face effigy, Lake Nipissing, J. Richardson.

18,295, Green stone spearhead, Ayr, Ont., R. McCulloch ; 18,296, Greenstone knife or spearhead, Puslinch, Ont., D. Cameron ; 18,297, Flanged implement, (grave) Galt, Ont., N. Goodall ; 18,298-9, Scraper lance-shaped knife, Galt, Ont. ; 18,300-1, Circular implement, West

Bay, Balsam Lake ; 18,302, Implement, West Bay, Balsam Lake ; 18,303, Leaf-shaped implement, Belleville, Ont. ; 18,304-6, Notched base spearheads, Galt, Ont. ; 18,307-13, Stem base spearheads, Galt, Ont. ; 18,314-15, Spearhead, Galt, Ont. ; 18,316, Double notched spearhead, Belleville, R. J. Bell ; 18,317, Spearhead, Galt, Ont. ; 18,318, Bart stem spearhead, Galt ; 18,319, Spearhead, West Bay, Balsam Lake ; 18,320, Long, slender, narrow, white spearhead, West Bay, Balsam Lake ; 18,321, Stemmed, concave, sided spearhead, Branchton, Ont. ; 18,322, Slender notch base spearhead, Galt ; 18,323, Triangular spearhead, Puslinch, D. Cameron ; 18,324, Leaf implement, Galt, Ont. ; 18,325, oval implement, West Bay, Balsam Lake, N. Thacker ; 18,326, Leaf implement, Guelph, Ont. ; 18,327, Large implement, West Bay, Balsam Lake ; 18,329, Stem spearhead, West Bay, Balsam Lake ; 18,329, Notched broad base spearhead, Puslinch, D. Cameron ; 18,330, Large implement, convex sides, square base, West Bay, Balsam Lake ; 18,331, Large implement, convex sides, square base, Guelph Ont. ; 18,332-3, Two flake knives, Ont. ; 18,334, Stemmed spearhead, Guelph ; 18,335, Notched broad base spearhead, Branchton ; 18,336, Stem spearhead, West Bay, Balsam Lake ; 18,337, Stem spearhead, serrated barb, Ont. ; 18,338, Notched broad based spearhead, Belleville, R. J. Bell ; 18,339-40, Stem spearheads, Guelph ; 18,341-2, Small notches, Galt ; 18,343-4, Broad based arrowheads, West Bay, Balsam Lake ; 18,345-6, Short, broad barb arrowheads, Galt, Ont. ; 18,347, Notched arrowhead, West Bay, Balsam Lake ; 18,348, Broad base arrowhead, West Bay, Balsam Lake ; 18,349-50, Stemmed arrowheads, Galt Ont. ; 18,351, Long arrowhead, notched broad base, Galt ; 18,352-53, Stem arrowheads, New Jersey ; 18,354, Notched arrowhead, Woodstock, J. Petheram ; 18,355-56, Broad arrowheads, base notched, Ont. ; 18,357-58, Broad stem arrowheads, Toronto ; 18,359, Long fish jigger, Ont. ; 18,360-61 Implements, West Bay, Balsam Lake ; 18,362-64, Notched base, short, broad triangular arrowhead, Galt ; 18,365-66, Fragments of oval implements, Beverly, R. Burke ; 18,367, Arrowhead, Belleville, R. J. Bell ; 18,368-9, Arrowheads, Galt ; 18,370, Arrowheads, double cut notches, Eglinton ; 18,371, Arrowheads, Branchton ; 18,372, Arrowheads, Ont. ; 18,373-4, Arrowheads, Galt ; 18,375, Arrowheads, serrated, Puslinch, D. Cameron ; 18,376, Arrowhead, serrated, Guelph ; 18,377, Arrowhead, West Bay, Balsam Lake ; 18,378, Awl, club-based, West Bay, Balsam Lake ; 18,379, Awl, club-based, Ont. ; 18,380, Almond scraper, West Bay, Balsam Lake ; 18,381, Arrowhead, West Bay, Balsam Lake ; 18,382, Arrowhead, Guelph, Ont. ; 18,383, Large slate fish jigger, Belleville, R. J. Bell ; 18,384, Small slate fish jigger, Belleville, R. J. Bell ; 18,385, Carnelian(?) arrowhead, broad notched base, Puslinch,

D. Cameron ; 18,386-8, Small arrowheads, California, Addison ; 18,389, Arrowhead, convex base, Lambton, Ont., G. Shaw ; 18,390, Arrowhead, triangular, California, U. S. A. ; 18,391, Arrowhead, Galt ; 18,392, Arrowhead, Branchton, Ont. ; 18,393, Almond-shaped scraper, Beverley, Ont., R. Burke ; 18,394, Semi-circular scraper, West Bay, Balsam Lake ; 18,395, Almond-shaped scraper, West Bay, Balsam Lake ; 18,396, Arrowhead, barbed, triangular, concave base, Galt ; 18,397, Arrowhead, barbed, serrated, Branchton ; 18,398, Arrowhead, West Bay, Balsam Lake ; 18,399, Arrowhead, Galt ; 18,400, Arrowhead, Guelph ; 18,401, Arrowhead, (curved) Galt ; 18,402, Arrowhead, West Bay, Balsam Lake ; 18,403, Arrowhead, small, triangular, Puslinch, D. Cameron ; 18,404, Arrowhead, Ontario, 18,405, Arrowhead, Galt ; 18,406, Arrowhead, square based, Galt, Ont. ; 18,407, Club based awl, Galt, Ont. ; 18,408, Arrowhead, West Bay, Balsam Lake ; 18,409-11, Arrowhead, Galt ; 18,412, Arrowhead, Guelph ; 18,413-15, Arrowhead, State of Georgia ; 18,416, Arrowhead, Ontario ; 18,417, Arrowhead, triangular, West Bay, Balsam Lake ; 18,418, Arrowhead, small, West Bay, Balsam Lake ; 18,419, Arrowhead, small, Ont. ; 18,420, Arrowhead, small, Simcoe ; 18,421, Arrowhead, Pacific coast, G. Shaw ; 18,422, Arrowhead, Beverly, R. Burke ; 18,423, Arrowhead, Guelph ; 18,424, Arrowhead, Branchton, 18,425-26, Arrowhead, Galt ; 18,427, Arrowhead, Ontario ; 18,428, Arrowhead, Ontario ; 18,429, Arrowhead, Toronto ; 18,430, Arrowhead, West Bay, Balsam Lake ; 18,431, Arrowhead, Beverly, R. Burke ; 18,432, Arrowhead, white, Ont. ; 18,433-35, Arrowhead, slender, Galt ; 18,436, Arrowhead, white, West Bay, Balsam Lake ; 18,437, Arrowhead, Blair, Ont. ; 18,438, Arrowhead, Schenectady, N. Y., J. Cooper ; 18,439-43, Arrowhead, West Bay, Balsam Lake ; 18,443, Leaf shape implements, West Bay, Balsam Lake ; 18,444, Awl, West Bay, Balsam Lake ; 18,445-47, Arrowheads, West Bay, Balsam Lake ; 18,448, Arrowheads, triangular, convex base, West Bay, Balsam Lake ; 18,449-51, Arrowheads, small, white, West Bay, Balsam Lake, A. Burns ; Metal relics showing contact with white men, West Bay, Balsam Lake—18,452-4, Tomahawks, brand, Maltese cross on the right side, pick back, West Bay, Balsam Lake ; 18,455, French axe, brand, three Maltese crosses on both sides, Galt ; 18,456, French axe, brand, three Maltese crosses on both sides, West Bay, Balsam Lake ; 18,457, Tomahawk, brand, Maltese cross on both sides, West Bay, Balsam Lake ; 18,458, Spoon, pewter, found in grave with other relics, West Bay, Balsam Lake ; 18,459, Knife, West Bay, Balsam Lake ; 18,460, Knife blade, West Bay, Balsam Lake ; 18,461, Piece of rifle barrel, West Bay, Balsam Lake ; 18,462, French axe, root through eye, found under an upturned cedar, West Bay, Balsam Lake ; 18,463, French iron axe,

brand three Maltese crosses on both sides, West Bay, Balsam Lake ; 18,464, French iron axe, brand, one Maltese cross on both sides, West Bay, Balsam Lake ; 18,465, String of bells, found in grave on the shores of West Bay, Balsam Lake ; 18,466, Brooch, silver, found in grave on the shores of West Bay, Balsam Lake ; 18,467, Copper pot, found in grave on the shores of West Bay, Balsam Lake ; 18,468, Tomahawk, iron, found by an old fire place, West Bay, Balsam Lake, G. Pollard ; 18,469, Part of an iron gun barrel, West Bay, Balsam Lake ; 18,470, Brass spearhead, Portage Road, Bexley, A. Burns ; 18,471, Scalping knife, found in grave with pipe, Edmonton, North West Territory ; 18,472, Ghost arrowhead found in Laidlaw's garden, head of Portage Road, G. Pollard ; 18,473, Brass pipe, tomahawk, dovetailed (bit) of steel, engraved scroll work, D. McNeil ; 18,474, Steel spearhead, Eldon, S. Truman ; 18,475-77, Three pieces of sheet copper, Eldon, S. Truman ; 18,478, Ghost arrowhead, sheet copper, Beaverton, C. Morrison ; 18,479, Steel for striking fire, Bolsover, J. McGirr ; 18,480, Iron adze gouge-edged, Coboconk, J. Moore ; 18,481, Heavy gouge, wide lipped, lot 9, con. 3, Bexley, G. McKague.

18,482-66, Pottery stones, may be circular hand hammers, West Bay, Balsam Lake ; 18,487-8, Corn grinders ; 18,489, Pottery stone, Indian Hill, lot 1 north portage road, Bexley ; 18,490, Pottery stone, West Bay, Balsam Lake ; 18,491, Polished pebble, West Bay, Balsam Lake ; 18,492, Corn grinder, West Bay, Balsam Lake ; 18,493, Pottery stone, West Bay, Balsam Lake ; 18,494-95, Mortars, North Bay, Balsam Lake ; 18,496, Mortar, North Bay, Balsam Lake. D. Graham ; 18,497, Mortar on boulder, shore of West Bay, Balsam Lake ; 18,498, Corn grinder, near village site, block E ; 18,499, Pottery stone, Raven Lake, Bexley, H. Pearce ; 18,500, Polished pebble, Bexley ; 18,501, Mortar, Big Island, Balsam Lake, V. Middleton ; 18,502, Arrowhead, triangular stem, serrated Chili, South America ; 18,503, Mortar, Heaslip's Point ; 18,504, Mortar, Heaslip's Point ; 18,505, Mortar, Heaslip's Point ; 18,506, Arrowhead, Branchton ; 18,507, Pestle, West Bay, Balsam Lake ; 18,508, Corn grinder, upper stone, ash-bed, Rummerfield Hill ; 18,509, Half of mealing stone, upper stone, ash-bed, Rummerfield Hill, lot 1, north portage road, Bexley ; 18,510-11, Stone and pottery, beads and discs, perforated stone discs, West Bay, Balsam Lake ; 18,512, Unfinished stone disc, West Bay, Balsam Lake ; 18,513, Fragment of a clay bead, West Bay, Balsam Lake ; 18,514, Perforated clay disc, West Bay, Balsam Lake ; 18,515, Perforated clay disc. (unfinished), West Bay, Balsam Lake ; 18,516-7, Pottery discs, (unfinished), West Bay, Balsam Lake ; 18,518, Pottery disc, (unfinished), West Bay, Balsam Lake ; 18,519-21, Pottery discs, village site on plan, lot 1-2, North

Portage Road, Indian Hill, Bexley, A. Burns ; 18,522, Pottery disc, village site on lots 1-2 North Portage Road, Indian Hill, Bexley, (perforation being started) A. Burns ; 18,523, Pottery disc, village site, plan No. 5, on McKague's farm, lot 9, con. 3, Bexley ; 18,524-5, Stone discs, village site on plan 5, and found on McKague's farm, lot 9, con. 3, Bexley ; 18,526, Stone discs (perforation started on both sides), Bexley ; 18,527, Pottery disc, village site on plan 3, found on Capt. Corson's farm, lot 5, con. No. 3, Bexley ; 18,528, Stone disc, small, village site on plan 3, found on Capt. Corson's lot 5, con. 5, Bexley ; 18,529, Stone ball, village site on plan No 3, found on Capt. Corson's lot 5, con. 5, Bexley ; 18,530, Pottery disc, found on Benson's farm ; 18,531, Pottery disc, Corbett's Hill ; 18,532, Pottery disc, one-half, small, split, Corbett's Hill ; 18,533, Stone disc. unfinished, Corbett's Hill, lot 5, con. 5, Bexley ; 18,534, Large stone disc (fragment of) Corbett's Hill, lot 5, con. 5, Bexley ; 18,535, Perforated stone disc, Corbett's Hill, lot 5, con. 5, Bexley ; 18,536, Unfinished stone disc, Corbett's Hill, lot 5, con. 5, Bexley ; 18,537, Unfinished stone disc, Logan's Hill, lot 22, con. 3, Eldon, R. Stanley ; 18,538, Small bead, lot 22, con. 2, R. Stanley ; 18,539, Perforated stone disc, Coboconk, D. Smith ; 18,540, Small perforated stone disc, Coboconk, D. Smith ; 18,541, Polished and perforated stone disc, Coboconk, D. Smith ; 18,542, Large perforated broken stone disc, Coboconk, D. Smith ; 18,543-4, Large unfinished stone disc, Coboconk, D. Smith ; 18,545, Very small bead stone, Coboconk, D. Smith ; 18,546 Unfinished pottery disc, lots 44 and 45 S. Portage Road, Eldon, D. Boyle ; 18,547, Perforated large stone disc, lot 5, con. 5, Corbett's Hill ; 18,548, Perforated small stone disc, lot 5, con. 5, Corbett's Hill ; 18,549, Large white disc, Somerville twp. ; 18,550, Part of pottery disc, Bexley ; 18,551-4, Pottery discs, found on Benson's farm, west half lot 5, 6, con. 2, Bexley.

18,555, Arrowhead, Grass River, Eldon, A. Burns ; 18,556, Arrowhead, Portage Road, West Bay, Balsam Lake, Bexley ; 18,557, Drill (?) Portage Road, West Bay, Balsam Lake, Bexley ; 18,558, Arrowhead, Portage Road, West Bay, Balsam Lake, Bexley, G. Pollard ; 18,559, Arrowhead, Portage Road, West Bay, Balsam Lake, Bexley ; 18,560, Arrowhead (triangular), Portage Road, West Bay, Balsam Lake ; 18,561: Carnelian(?) scraper, Portage Road, West Bay, Balsam Lake, Bexley ; 18,562, Broken drill, Portage Road, West Bay, Balsam Lake ; 18,563, Arrowhead, West Bay, Balsam Lake, A. Burns ; 18,564, Arrowhead, Balsam Lake, A. Burns ; 18,565, Arrowhead, taken from a grave and along with a large implement, near Galt, N. Goodall ; 18,566, Drill, Balsam Lake, A. Burns ; 18,567, Slate arrowhead, Bolsover, Dalgleish ; 18,568, Broad spearhead, Markham, Ont.; 18,569, Quartz arrowhead

found at the head of Portage Road, West Bay, Balsam Lake; 18,570, Arrowhead, Ant Island, Balsam Lake; 18,571, Arrowhead, Texas, U.S.A., J. McNabb; 18,572, Arrowhead implement, Texas, L. McNabb; 18,573, Arrowhead, Balsam Lake; 18,574, White arrowhead, West Bay, Balsam Lake, found at the head of Portage Road, A. Burns; 18,575-6, Broad based arrowhead, West Bay, Balsam Lake, found at the head of Portage Road, A. Burns; 18,577, Round point arrowhead, West Bay, Balsam Lake, found at the head of Portage Road, A. Burns; 18,578, Flint drill, broken point, Green county, Texas, J. McNabb; 18,579, Arrowhead, long fish jigger, (?) Green county, Texas, J. McNabb; 18,580-2, Arrowheads, Green county, Texas, Miss Fergusson; 18,583-93, Arrowheads of various shapes and sizes, San Angelo, Texas, Miss Fergusson; 18,594, Arrowhead, West Bay, Balsam Lake; 18,595, Point of drill, West Bay, Balsam Lake; 18,596-610, Palæolithic-like implements Texas, Miss Fergusson; 18,611-12, Oval implement, Texas, Miss Fergusson; 18,613, Knife, implement, Texas, Miss Fergusson; 18,614-19 Flake implement, Texas, Miss Fergusson; 18,620, Awl, Texas, Miss Fergusson; 18,621, Implement, Texas, Miss Fergusson; 18,622-27, Arrowheads, Texas, Miss Fergusson; 18,628-29, Large arrowheads, Texas, Miss Fergusson; 18,630, Triangular arrowheads, Texas, Miss Fergusson; 18,631, Arrowhead, West Bay, Balsam Lake; 18,632, Broad based arrowhead, West Bay, Balsam Lake; 18,633, Oval scraper, West Bay, Balsam Lake; 18,634, Semi-circular scraper, West Bay, Balsam Lake; 18,635, Semi-circular scraper, Colorado, R. C. Caruthers; 18,636-37, Arrowheads, Saguache county, Colorado; 18,638-40, Small arrowheads, Saguache county, Colorado; 18,641, Small scrapers, Saguache county, Colorado; 18,642, Rough arrowhead, round top, Saguache county, Colorado; 18,643-46, Palæolithic-like, Texas, Miss Fergusson; 18,647-8, Flakes, Texas, Miss Fergusson; 18,649-52, Oval scrapers, Texas, Miss Fergusson; 18,653-54, Leaf scrapers, Texas, Miss Fergusson; 18,655-56, Barbed arrowhead, Texas, Miss Fergusson; 18,657, Barbed arrowhead, Texas, Miss McNabb; 18,658, Rough arrowhead, Texas, Miss McNabb; 18,659, Flint knife, Woodville, C. J. Gilchrist; 18,660, Woman's slate knife, Long Point, Balsam Lake; 18,661, Oval-curved scraper, Miles Haygarth, Fenelon; 18,662, White quartz arrowhead point, found four feet deep, Eldon, D. Wright; 18,663, Pure quartz drill, lot 9 con. 3, Bexley; 18,664, Very small arrowhead, found on Benson's farm, Bexley, D. Boyle; 18,665, Woman's slate knife, Bolsover, Eldon, J. McGirr; 18,666, Circular flint spearhead, Bolsover, Eldon, J. McGirr; 18,667-8, Palæolithic(?) arrowheads, rough, very much weathered, Bolsover, Eldon, J. McGirr; 18,669, Small barbed arrow point, Bolsover, Eldon, J. McGirr; 18,670, Small notched-based arrow point,

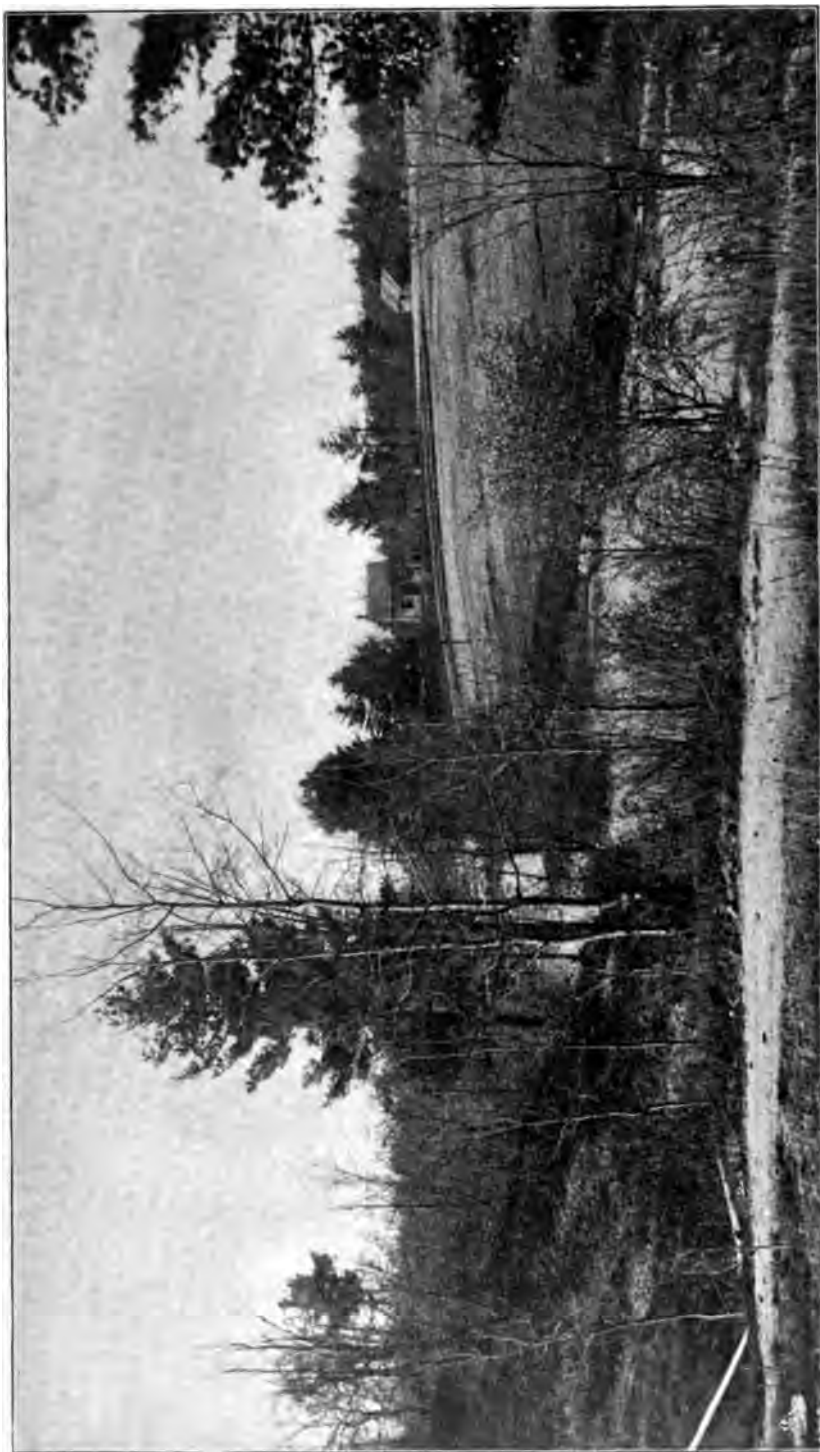


PLATE I.
On Mackenzie Creek, near the Onondaga Longhouse, Grand River Reserve.



PLATE II.

Ka-mis-han-don (William Williams), Seneca. He was leader in the 1898 festivals, as well as at intervals during several previous years. Ka-mis-han-don sang the songs for the musical notation following.



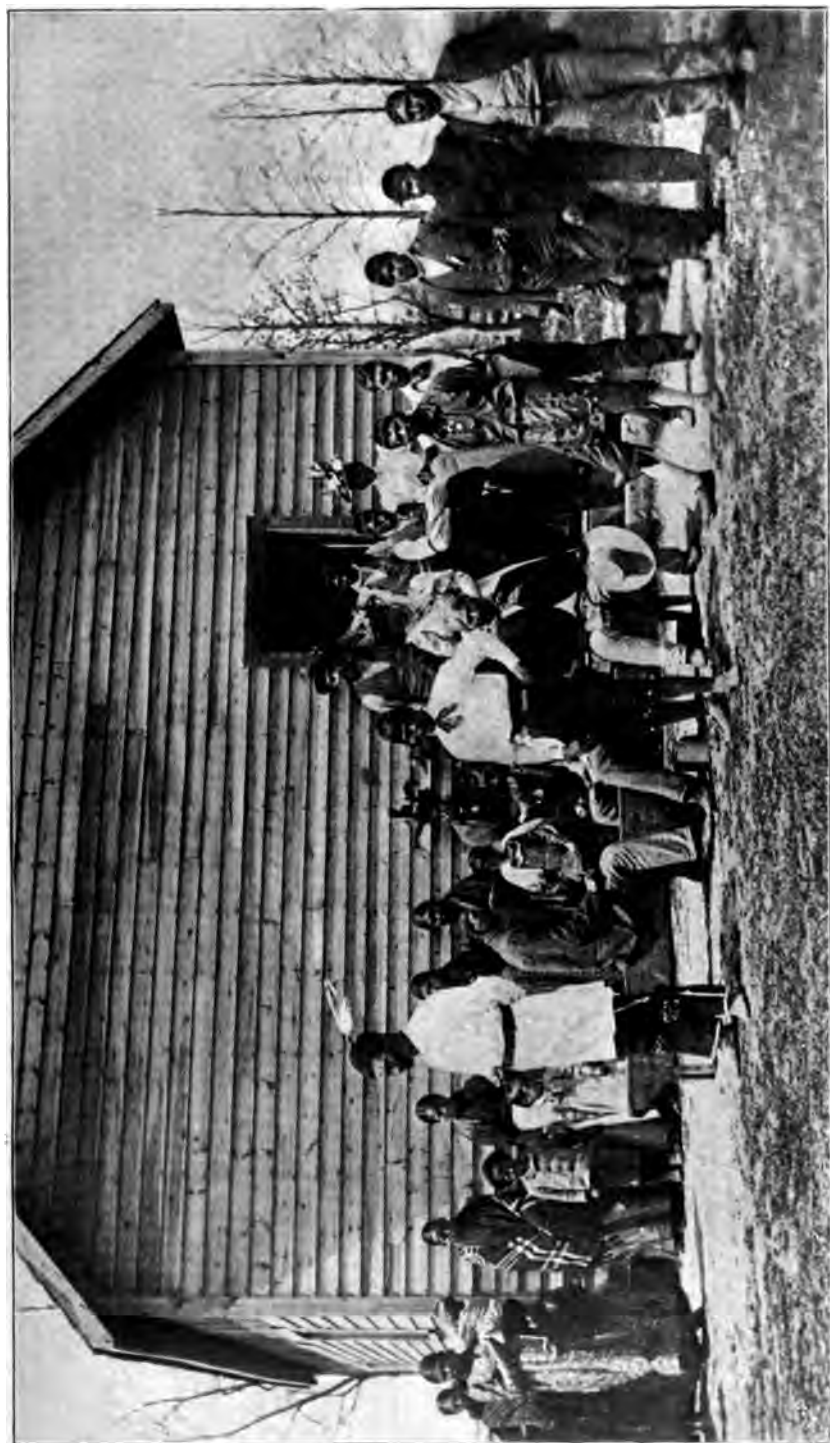


PLATE III.

The men in this group consented to dance outside, but at the last moment one suggested that it would not be pleasing to Haawen Niyoh. The musicians with drum and rattle are in position on the song-bench. The women's dresses show contrasts.





PLATE IV.

Chief Dehayadgwayeh, Outstretched Arms—(Johnson Williams) and daughter (Seneca). This chief took an active part in the Midwinter and other festivals in the Seneca Longhouse.
Miss Williams was an active participant in the dances.

44

.



PLATE V.

David Key (Seneca). In the festivals of 1898 he took an active part as assistant, and has been appointed leader for 1899. He is a man of much energy, and a good impromptu speaker.

40



PLATE V.

David Key (Seneca). In the festivals of 1898 he took an active part as assistant, and has been appointed leader for 1899. He is a man of much energy, and a good impromptu speaker.





PLATE VI.

Old and new Onondaga Longhouses, with a few graves. Grand River Reserve.





PLATE VII.

South Cayuga Longhouse and Burying-ground, Grand River Reserve.

nd



PLATE VIII.

Capt. J. R. Davis (Mohawk) and wife (Tutelo) pounding corn. Usually, this work is performed by women, sometimes singly, but often two at a time. Men, however, often assist their wives. The scene is in the rear of a dwelling house which was the first school-house in the neighborhood.

44

Bolsover, Eldon, J. McGirr ; 18,671, Large notched based arrowpoint, head of Portage Road, West Bay, Balsam Lake ; 18,672, Chert knife, Eldon, S. Truman ; 18,673, Perfect chert awl, Eldon, S. Truman ; 18,674, Perfect chert arrowhead, Eldon, S. Truman ; 18,675, Narrow leaf-shaped arrowhead, Bolsover, J. McGirr ; 18,676, Small triangular concave based arrowhead, lot 45, con. 8 South Portage Road, Eldon ; 18,677, Leaf-shaped turtle-backed scraper, Bexley, W. Nevins ; 18,678, Curved leaf-shaped scraper, Raven Lake, R. H. Pearce ; 18,679, Black flint arrowhead, Cambray, H. Fear ; 18,680, Oval chipped implement (chalc-dony ?) Rummerfield Hill ; 18,681, Scraper, lot 9, con. 3, Bexley ; 18,682, Curved flint knife or scraper, lot 5, con. 5, Bexley.

18,683, Perforated mussel shell, Bexley ; 18,684, Broken shell perforated, lot 9, concession 3, Bexley ; 18,685, Perforated shells, lot 5, concession 5, Bexley ; 18,688-9, Perforated helix shells, lot 45, concession 8, South Portage Road, Kirkfield, David Boyle ; 18,690-1, Shell disc, west half lots 5, 6, concession 2, David Boyle, Benson's farm, Bexley ; 18,692, Arrowhead, triangular, concave based, West Bay, Balsam Lake ; 18,693, helix shell, Benson's farm, Balsam Lake ; 18,694-6, helix shell, lot 5, concession 5, Balsam Lake ; 18,697, Unio shell, lot 5, concession 5, Balsam Lake ; 18,698 (Fragment of perforated shell), lot 5, concession 5, Balsam Lake ; 18,699, Perforated unio shell, Benson's farm, Balsam Lake ; 18,700, Partly worked unio perforated shell, lot 5, con. 5, Balsam Lake ; 18,701, Perforated, worked unio shell, lot 5, concession 5, Balsam Lake ; 18,702, Perforated helix shell, lot 45, concession 8, A. Campbell ; 18,703, Perforated helix shell, Eldon S. Truman ; 18,704, One box of helix shells, lot 45, concession 8, Eldon ; 18,705, Perforated spiral shell, Benson's farm, Bexley ; 18,706, Perforated clam shell, lot 45, concession 8, Eldon ; 18,707, One box of perforated helix shells, lot 45, concession 8, Eldon ; 18,708, One box of perforated helix shells, etc., lot 22, concession 3, Eldon ; 18,709, Perforated clam shell, lot 22, concession 3, Eldon ; 18,710, One box of perforated helix shells, Bexley, W. Nevins ; 18,711, Graphite, lot 5, con. 5, Bexley ; 18,712, Quartz pebble, West Bay, Portage Road ; 18,713, Quartz pebble, (doubtful), West Bay, Portage Road ; 18,714, Worked stone, lot 22, concession 3, R. Stanley ; 18,715, Worked pebble, Eldon, C. Fry ; 18,716, Worked shale slab, Eldon, D. Wright ; 18,717, worked slab of micaceous schist, Coboconk, D. Smith ; 18,718, Worked flake red slab, Coboconk, D. Smith ; 18,719, Graphite, Coboconk, D. Smith ; 18,720, Hematite, Coboconk, D. Smith ; 18,721, Worked soapstone pebble, Coboconk, D. Smith ; 18,722, Worked pebble, Coboconk, D.

Smith; 18,723, Silurian crinoid fossil, lot 5, concession 5, Bexley; 18,724-5, White quartz, lot 9, concession 3, Bexley; 18,726, White quartz, lot 45, concession 8, Kirkfield, Eldon; 18,727-28, White quartz, West Bay, head of Portage Road, Bexley; 18,729-31, Worked chert, West Bay, head of Portage Road, Bexley; 18,732, Rubbing slab of Hudson shale, West Bay, head of Portage Road, Bexley; 18,733, Large unfinished implement (hoe), Huronian slate, head of Portage Road, West Bay, Balsam Lake; 18,734, Fragment of pure quartz, head of Portage Road, West Bay, Balsam Lake; 18,735-7, Fragment of black flint, head of Portage Road, West Bay, Balsam Lake; 18,738 Tool of unknown material, head of Portage Road, West Bay, Balsam Lake; 18,739, Piece of graphite, lot 5, concession 5, Bexley; 18,740, Fragment of small pot, lot 5, concession 5, Bexley; 18,741, Piece of pure quartz, lot 5, concession 5, Bexley; 18,742, Unknown material, lot 5, concession 5, Bexley, W. Nevins; 18,743, Rubbing stone, lot 5, concession 5, Bexley, A. Irwin; 18,744, Portion of worked stone turtle, found in Laidlaw's garden; 18,745, Rubbing stone, syenite pebble, Benson's; 18,746, Part of stone ring, Eldon, S. Truman; 18,747, Box of carbonized corn and plum pits, Eldon, S. Truman; 18,748-9, Rubbing stones, lot 5, concession 5, Bexley, W. Irwins; 18,750, Worked slate, Coboconk, D. Smith; 18,751, Piece of hematite, Eldon, S. Truman; 18,752, Pipe, man sitting, Balsam Lake, Long Point, T. Hoyle; 18,753, Large pipe, vase type, Coboconk, D. Smith; 18,754, Pipe, vase type, Coboconk, D. Smith; 18,755, Small pipe, vase type, lot 45 concession 8, Eldon, R. Monroe, Kirkfield; 18,756-7, Fragments of stone pipe bowls, N. Benson's farm, Bexley; 18,758, Fragments of stone square bowl, Bolsover, Eldon, J. McGirr; 18,759, Wolf stone pipe, same pattern as bear and panther pipes found in Whitby township, Chatterton's farm, G. Doolittle; 18,760; Soapstone pipe, cork shaped, lot 45, concession 8, Eldon; 18,761, Pyramidal soapstone pipe, lot 5, concession 5, W. Irwin; 18,762, Stone pipe, broken, second hole drilled in side, Bexley, N. G. Peel; 18,763, Base of square stone pipe, hole for suspensions, notched corners, lot 22, concession 8, Eldon; 18,764, Fragment of small clay pipe, showing cord mark in stem hole, Bexley; 18,765, Fragment of clay stem pipe, showing cord mark in stem hole, Bexley; 18,766, Clay pipe, half of a plain bowl, W. Benson's, Bexley; 18,767 8, Clay pipe, tops of ringed bowls, W. Benson's, Bexley; 18,769, Clay pipe, flat bottomed bowl, moulded hole, tally, W. Benson's, Bexley, David Boyle; 18,770; Clay pipe, plain, cornet shaped bowl, Balsam Lake, Eldon, J. McGirr; 18,771, Slender clay pipe, ringed top bowl, Balsam Lake, Eldon, J. McGirr; 18,772, Clay pipe, large, ornamented, cornet shaped bowl, Balsam Lake, Eldon, J. McGirr; 18,773,

Clay pipe, square top, ornamented, cornet shaped bowl, Balsam Lake, Eldon, J. McGirr ; 18,774, Clay pipe, partly ringed top bowl, Balsam Lake, Eldon, J. McGirr ; 18,775, Clay pipe, partly ornamented incised lines, Balsam Lake, Eldon, J. McGirr ; 18,776, Clay pipe bowl, four indentations on top, Balsam Lake, Eldon, J. McGirr ; 18,777, clay pipe bowl, ringed top, Balsam Lake, Eldon, J. McGirr ; 18,778, Clay pipe, bulged bowl, Balsam Lake, Eldon, J. McGirr ; 18,779, Clay pipe, one half stem showing cord marks, Balsam Lake, Eldon, J. McGirr ; 18,800, Clay pipe, square ornament top, lot 5, concession 5, W. Irwin ; 18,801, Clay pipe, square mouthed, lot 5, concession 5, W. Irwin ; 18,802, Clay pipe, large stem, lot 5, concession 5, W. Irwin ; 18,803, Clay pipe, square mouthed, lot 45, concession 8, Eldon ; 18,804, Clay pipe, stem showing cord marks, lot 45, concession 8, Eldon ; 18,805-9, Clay pipe, lot 45, concession 8, Eldon ; 18,810-15, Fragments of clay pipe, showing ornamentation, lot 45, concession 8, Eldon ; 18,816, Fragment of stem, showing cord marks, Benson's farm, Bexley ; 18,817, Clay pipe bowl, lot 9, concession 3, Bexley ; 18,818-19, two stems, showing extreme sizes, lot 9, concession 3, Bexley ; 18,820, Clay pipe (face from a), lot 9, concession 3, Bexley ; 18,821, Clay pipe, fragment of bowl, showing moulded hole for suspension, lot 9, concession 3, Bexley ; 18,822, Clay pipe (face from a), lot 5, concession 5, Bexley ; 18,823-4, Clay pipe (face from a), lot 5, concession 5, Bexley ; 18,825, Clay pipe, double faced, lot 5, concession 5, Bexley, S. Harbaugh ; 18,826, Clay pipe, with faces of man and racoon, lot 5, concession 5, Bexley ; 18,827, Clay pipe, scalloped top, face ground off, W. Irwin ; 18,828, Clay pipe, scalloped top, face ground off, W. Irwin ; 18,829, four sided, mouth piece, ground off, W. Irwin ; 18,830, Clay pipe mouth piece, end drilled out, Coboconk, Smith ; 18,831, Clay pipe (portion of serpent or fish) Rummerfield Hill, Somerville township ; 18,832-5, Clay pipes, fragments of—showing four-indented and dotted tops, sifted ash-bed, Rummerfield Hill, Somerville township ; 18,836, Clay pipe, fragment of bowl, ringed top, Rummerfield Hill, Somerville township ; 18,837, Clay pipe, fragment of bowl, flared top, Rummerfield Hill, Somerville township ; 18,838 9, Clay pipe stems, broken and then ground to fresh mouth piece, Rummerfield Hill, Somerville township ; 18,840, Clay toy-pipe stem, Rummerfield Hill, Somerville township ; 18,841, Clay pipe, three faces, lot 5, concession 5, Bexley ; 18,842, Clay pipe mouth piece, ground at broken part for a bead, lot 5, concession 5, Bexley ; 18,843, Clay pipe, part of stem showing raised figure and cord stem hole, lot 5, concession 5, Bexley ; 18,844, Clay pipe, fragment of bowl showing top rings and dots, lot 22, concession 3, Dr. Ross ; 18,845, Clay pipe, rough flared bowl, three rings, ash heap,

Benson's; 18,846, Clay pipe, four indentations on bowl, ash heap, Benson's; 18,847, Clay pipe, plain bowl, ridged top, ash heap, Benson's; 18,848, Clay pipe, fragment of indented bowl, ash heap, Benson's; 18,849, Clay pipe, large stem, ash heap, Benson's; 18,850, Clay pipe mouth piece, broken part ground for bead, ash heap, Benson's; 18,851, Clay pipe, lot 9, concession 8, Bexley; 18,852 Clay pipe, lot 5, concession 5, Bexley; 18,853-5, Clay pipe stems, lot 5, concession 5, Bexley; 18,856, Clay pipe, top of bowl; 18,857, Clay pipe, from Benson's farm, J. Shields; 18,858-62, Pottery discs, W. Benson's farm, west half lots 5, 6, concession 2, Bexley, David Boyle; 18,863, Circular lump of baked clay, west half lots 5,6,concession 2,Bexley,David Boyle; 18,864,Unfinished disc, white crystallized, west half lots 5, 6, concession 2, Bexley, D. Boyle; 18,865, Unfinished part of perforated stone disc, lot 5, concession 5, Bexley, D. Boyle; 18,866-7, Large unfinished stone disc, lot 5,concession 5, Bexley, David Boyle; 18,868 9,———? unfinished stone disc, lot 5, concession 5, Bexley,David Boyle; 18,870-2,Small unfinished stone disc,lot 5, concession 5, Bexley, David Boyle; 18,873-5, Pottery discs, unfinished stone, Lilyhorn; 18,876, Unfinished disc, W. Benson's farm, west half lots, 5. 6. concession 2, Bexley; 18,877, Perforated stone disc, Fenelon, F. Haygarth; 18,878, Perforated stone disc, lot 5, concession 5, Bexley, C. Wilson; 18,879, Part of large pottery disc, lot 5, concession 5, Bexley, C. Wilson; 18,880, Unfinished pottery disc, lot 5, concession 5, Bexley, C. Wilson; 18,881, Unfinished stone disc, lot 5, concession 5, Bexley, C. Wilson; 18,882-3, Pottery disc, lot 45, concession 8, South Portage Road, Eldon, Mrs R Campbell; 18,884, Unfinished stone disc, lot 45, concession 8, South Portage Road, Eldon, Mrs. Campbell; 18,885, Pebble disc, lot 45, concession 8, South Portage Road, Eldon; 18,886, Soapstone pebble in process of being manufactured into a disc, lot 45, concession 8, South Portage Road, Eldon; 18,887, Unperforated pottery disc, lot 45, concession 8, South Portage Road, Eldon, S. Truman; 18,888-91, Pottery discs, lot 5, concession 5, Bexley; 18,892-902, Stone disc in process of manufacture, lot 5, con. 5, Bexley; 18,903, Soapstone pebble, partly formed, lot 5, con. 5, Bexley; 18,904, Pottery disc, lot 5, concession 5, Bexley; 18,905, Large disc, Coboconk, D. Smith; 18,906, Large stone disc, lot 45, concession 8, South Portage Road, Eldon, Mrs. R. Campbell; 18,907-14, Pottery disc, lot 45, concession 8, South Portage Road, Eldon, Mrs R. Campbell; 18,915, Large unfinished stone disc, lot 45, concession 8, South Portage Road, Mrs. R. Campbell; 18,916, Perforated stone disc, lot 45, concession 8, South Portage Road, Eldon, Mrs. R. Campbell; 18,917-18, Circular small) polished pebbles, ashbeds, lot 45, concession 8, South Portage Road, Eldon, Mrs. R. Campbell; 18,919-21, Pottery discs,

Benson's, west half lots 5, 6, concession 2, Bexley ; 18, 22-23, Large and small stone beads, lot 45, concession 8, South Portage Road, Eldon, C. Gulse ; 18,924, Stone disc, lot 9, concession 3, Bexley ; 18,925, Stone disc, worked depression in one side, lot 3, concession 3, Bexley ; 18,926, Pottery disc, lot 22, concession 8, Eldon ; 18,927, White soapstone disc (very small), lot 22, concession 8, Eldon ; 18,928, Unfinished stone disc, lot 45, concession 8 South Portage Road, Bexley ; 18,929-30, Perforated soapstone discs, lot 45, concession 8, South Portage Road, Bexley ; 18,931-32, Unperforated soapstone discs, lot 45, concession 8, South Portage Road, Bexley ; 18,933, Small stone bead, lot 45, concession 8, South Portage Road, Bexley ; 18,934, Unfinished pottery discs, Coboconk, D. Smith ; 18,935, Soapstone (unfinished) disc, Coboconk, D. Smith ; 18,936, Pottery bead, Somerville township, J. Wallace ; 18,937-87, Pottery discs, unfinished, from ashbed on Rummerfield Hill ; 18,998-19,001, Stone discs, from ashbed on Rummerfield Hill ; 19,002-4, Pottery discs, lot 5, concession 5, Bexley ; 19,005-6, Perforated soapstone discs, lot 5 concession 5, Bexley ; 19,007, Perforated stone disc, lot 5, concession 5, Bexley ; 19,008, Unperforated soapstone disc, lot 5, concession 5, Bexley ; 19,009, Stone disc, lot 22, concession 8, Bexley ; 19,010-13, Stone disc, ashbed, west half lots 5, 6, concession 2, Bexley ; 19,014-32, Pottery discs, west half lots 5, 6, concession 2, Bexley ; 19,033, Discs, tally (clay or stone), west half lots 5, 6, concession 2, Bexley ; 19,034, Stone disc, lot 45, concession 8, South Portage Road ; 19,035-40, Pottery discs, lot 5, concession 5, Bexley ; 18,041, Large disc, or "chunkee stone," $3\frac{1}{2}$ in. dia., lot 5, concession 5, Bexley ; 19,042-7, Stone discs, lot 5, concession 5, Bexley ; 19,050, Small soapstone, lot 5, concession 5, Bexley ; 19,051, Circular polished pebble, Raven Lake, R. H. Pearce ; 19,052, Grooved soapstone pebble, Coboconk, J. Bowens ; 19,053, Soapstone sinker or plummet (perforated longitudinally) lot 5, concession 1, Bexley, N. McNerney ; 19,054, Rubbing stone, Nottawasaga sandstone, Eldon, Mrs. J. W. Sims ; 19,055-56, Fragments of hematite used for paint, lot 5, concession 5, Bexley ; 19,057, Bar amulet, Thorah, Ont., D. McRae ; 19,058, Piece of graphite, Eldon, S. McDonald ; 19,059, Fragment of unusually ornamented pottery, S. McDonald ; 19,060, Water-worn pebble hammer, ashbed, S. McDonald ; 19,061-2, Unusually ornamented pottery, Bolsover, Jas. McGirr ; 19,063, Box containing turtle shells from ashbed, west half lots 5-6, con. 2 Bexley ; 19,064, Carbonized corn, lot 45, con. 8, South Portage Road, Eldon ; 19,065, Rubbing stone, lot 9, con. 3, Bexley ; 19,066, Box of carbonized corn lot 22, con. 8, Eldon ; 19,067, Worked stone sinker (?) ; 19,068 Piece of micaceous worked schist, Coboconk, D. Smith ; 19,069

Flat oval slate rubbing stone, Coboconk, D. Smith ; 19,070-1, Red and black hematite, Coboconk, D. Smith ; 19,072, Piece of mica, lot 22, con. 8, Eldon ; 19,073, Piece of mica, Rummerfield Hill, Somerville ; 19,074, Piece of rubbing stone, Rummerfield Hill, Somerville ; 19,075, Piece of worked slate, Mud Lake, J. Newby ; 19,076, Box of soapstone, lot 1, con. 8, Somerville, J. Spring ; 19,077, Nugget of native copper, lot 20, con. 5, Lutterworth, Haliburton, A. Cameron ; 19,078, Piece of iron, lot 45, con. 8, South Portage Road, Kirkfield, C. Grilse ; 19,079, Worked quartz pebble, lot 45, con. 8, South Portage Road, Kirkfield, C. Grilse ; 19,080, Box containing corn, beans, turtle-egg, Somerville township, J. Wallace ; 19,081, Package of corn, lot 45, con. 8, South Portage Road Kirkfield, C. Grilse ; 19,082, Fish-scales and recent small scales, ashbed, Somerville, J. Wallace ; 19,083, Plum pits, ashbed, Rummerfield Hill, J. Wallace ; 19,084, Carbonized corn, ashbed, Rummerfield Hill, J. Wallace ; 19,085, Lump of baked clay showing marks of work, ashbed, Rummerfield Hill, J. Wallace ; 19,086, Fossil, sifted from ashbed, Rummerfield Hill, J. Wallace ; 19,087, Fragment of soapstone ornament, ashbed, Rummerfield Hill, J. Wallace ; 19,088, Small ball of either clay or stone from ashbed, Rummerfield Hill, Somerville ; 19,089, Silurian fossil, sifted from ashbed, Rummerfield Hill, Somerville ; 19,090, Bottom of small pot, lot 5, con. 5, Bexley ; 19,091, ornamented piece of pottery, lot 5, con. 5, Bexley ; 19,092, Portion of waterworn stone flaked at edge, lot 5, con. 5, Bexley ; 19,093-4, Box of corn, plum pits, turtle shells, etc, sifted out of ashbed, west half lots 5-6, con. 2, Bexley ; 19,095, Fossil (coral) showing traces of work, Somerville, J. Eads ; 19,096, Small axe, Bolsover, Jas. McGirr ; 19,097, Small axe, lot 9, con. 3, Bexley ; 19,098, Small axe, lot 22, con. 8, Eldon ; 19,096, Small axe, Rummerfield Hill, Somerville, R. LeRoy ; 19,100, Long axe, Rummerfield Hill, Somerville, R. LeRoy ; 19,101, Long heavy axe, Coboconk, J. Moore ; 19,102, Small axe, Coboconk, J. Moore ; 19,103, Wide chisel or adze, Coboconk, J. Moore ; 19,104-5, Very small celts or chisels, lot 45, con. 8, South Portage Road, Eldon ; 19,106, Small axe Raven Lake, R. H. Pearce ; 19,107, Wide celt slate, Hedley Fair, Cambray ; 19,108, Small axe or chisel, lot 45, con. 8, Kirkfield ; 19,109-10, Axe, Rummerfield Hill, Somerville ; 19,111, Small square scraper, West Bay, Balsam Lake ; 19,112, Small axe, Somerville, J. Wallace ; 19,113, End of pick from ashbed, Rummerfield Hill, J. Wallace ; 19,114, Small axe, lot 9, con. 3, Bexley ; 19,115, Very small axe, lot 5, con. 5, Bexley ; 19,116-17, Circular hand hammer, ashbed, west half lots 5-6, con. 2, Bexley (probably degraded from celt) ; 19,118, Axe from ashbed ; 19,119, Long slender chisel, polished surface, Long Point, T. McNish ; 19,120, Adze, Deer Lake, Laxton,

Wm. Campbell; 19,121, Degraded axe hammer-stone, lot 9, con. 3, Bexley; 19,122, Very small double-edged chisel, lot 9, con. 3, Bexley; 19, 23, Large, flat celt, lot 22, con. 8, Eldon; 19,124-5, Small axe, adze-like, lot 5, con. 5, Bexley; 10,126, Long narrow chisel, Eldon, M. Mitchell; 19,127, Rough axe, Eldon, S. Truman; 19,128-29, Perforated helix shell, lot 45, con. 8, South Portage Road, Eldon, C. Grilse; 19,130, Box of recent helix shells for purposes of comparison, Balsam Lake; 19,131, Perforated helix, Somerville, J. Wallace; 10,132, Half of large worked mussel shell, Somerville township, J. Wallace; 19,133, Mussel shell showing traces of use, Somerville, J. Wallace; 19,134, Shells (marine and freshwater), some perforated, from ashbed, Rummerfield Hill, Somerville township; 19,135-36, Mussel shells, showing use as in smoothing pottery, from ashbed, Rummerfield Hill, Somerville township; 19,137, Piece of worked shell, lot 22, con. 8, Eldon; 19,138, Shells (marine and freshwater), also a long shell bead, west half lots 5 and 6, con. 2, Bexley; 19,139-42, Mussel shells used in smoothing inside of pots, ashbed, west half lots 5 and 6, con. 2, Bexley; 19,143, Large horn spike, showing work, lot 5, con. 5, Bexley; 19,144, Small horn spike, showing work, lot 5, con. 5, Bexley; 19,145, Small horn spike, showing work, lot 5, con. 5, Bexley; 19,146, Seven in. bone awl, lot 5 con. 5, Bexley; 19,147-49, Small awls, lot 5, con. 5, Bexley; 19,150, Worked bone, lot 5, con. 5, Bexley; 19,151-3, Two bone beads, hollow sections, lot 5, con. 5, Bexley; 19,155-5, Beavers' teeth ground for knives, lot 5, con. 5, Bexley; 19,156, Beavers' teeth, ground at base, lot 5, con. 5, Bexley; 19,157-59, Perforated wolves' fangs, lot 5, con. 5, Bexley; 19,160, Bone awl, west half lots 5-6, con. 2 Bexley, J. Shields; 91 161-2, Perforated discs, lot 45, con. 8, Bexley; 19,163, Mussel shell scraper from ashbed, west half lots 5-6, con. 2, Bexley; 19,164, Recent small shells from ashbed, west half lots 5-6, con. 2, Bexley; 19,165, Helices (Box of), lot 22, con. 8, Eldon; 19,166, Disc of clam shell, lot 22, con. 8, Eldon; 19,167, Small unio, horn on one side, lot 22, con. 8, Eldon; 19,168, Shells, lot 5, con. 5, Bexley; 19,169-70, Perforated mussel shells, lot 5, con. 5, Bexley; 19,171, Horn (carved) flattened on one side, Coboconk, D. Smith; 19,172, End of bone awl, Coboconk, D. Smith; 19,173-5, Bone awl, Somerville, G. Rumney; 29,176, Eyed needle, broken, Somerville, G. Rumney; 19,177-8, Bone beads, Somerville, G. Rumney; 19,169-80, Metacarpal bones, worked, Somerville, G. Rumney; 19,181, Pottery marker, G. Mathewson's, Bexley; 19,182, Worked beaver tooth tool, G. Jackson; 19,183, Bone awl; 19,185, Worked bone bead, Somerville, G. Rumney; 19,186-7; bone beads, Somerville, J. Wallace; 19,188, Worked bone, Somerville, J. Wallace; 19,189, Worked bone, Somerville, G. Rumney; 19,190-91, Perforated

bone needles, broken, Somerville, J. Wallace ; 19,192, Beaver tooth tool ; 19,193-5, Fragment of tooth tool, Somerville, J. Wallace ; 19,196-7, Bone awls, Somerville, J. Wallace ; 18,198 9, Fragment of bone beads, Somerville, J. Wallace ; 19,200, Carpal bone, Somerville, J. Wallace ; 19,201.3, Carpal bones (fragments of) worked, ashbed, Rummerfield Hill, Somerville ; 19,204, Bone with portion cut off, ashbed, Rummerfield Hill, Somerville ; 19,205, bone awl, ashbed, Rummerfield Hill, Somerville ; 19,206, Pottery marker, ashbed, Rummerfield Hill, Somerville ; 19,207-19, Hollow bone sections of various lengths, ashbeds, Rummerfield Hill, Somerville ; 19,220-22, Large hollow sections bones, lot 5, con. 5, Bexley ; 19,223-25, Bone awls, lot 5, con. 5, Bexley ; 19,226-7, Beaver teeth ground for tools, lot 5, con. 5, Bexley ; 19,228, Beaver teeth ground for tool, Bexley ; 19,229, Section of hollow bone, lot 22, con. 8, Eldon ; 19,230, Awl, lot 22, con. 8, Eldon ; 19,231, Sharpened prong of deer horn, lot 22, con. 8, Bexley ; 19,232, Deer horn with sharpened prong, ashbed, west half lot 5-6, con. 2, Bexley ; 19,233-34, Fragments of worked horn, ashbed, west half lots 5-6, con. 2, Bexley ; 19,235, Small bone dagger or large awl, ashbed, west half lots 5-6, con. 2, Bexley ; 19,236-41, Bone awls, ashbed, west half lots 5-6, con. 3, Bexley ; 19,242-46, bone beads (hollow sections of bone), ashbed, west half lots 5-6, con. 2, Bexley ; 19,247, Worked metatarsal bone, ashbed, west half lots 5-6, con. 2, Bexley ; 19,248, Bone in preparation for needle, ashbed, west half lots 5-6, con. 2, Bexley ; 19,249, Eyed needle, ashbed, west half lots 5-6, con. 2, Bexley ; 19,250-51, Bones from which pieces have been cut for beads, ashbed, west half lots 5-6, con. 2, Bexley ; 19,252, Beaver tooth ground for tool, west half lots 5-6, con. 2, Bexley ; 19,253, Bone awl, lot 9, con. 3, Bexley ; 19,254, Horn flaker, lot 9, con. 3, Bexley ; 19,255, bone bead, lot 9, con. 3, Bexley ; 19,256, Bone dagger, inscribed, ashbed, west half lots 5-6, con. 2, Bexley ; 19,257, Bone skin dresser, ashbed, Rummerfield Hill, lot 1 North Portage Road ; 19,258, Harpoon, 2 barbs, hole, ashbed, Rummerfield Hill, lot 1 North Portage Road ; 19,259, Large awl, ashbed, Rummerfield Hill, lot 1, North Portage Road ; 19,260, Eyed needle, ashbed, Rummerfield Hill, lot 1, North Portage Road ; 19,261, Bone awl, ashbed, Rummerfield Hill, lot 1, North Portage Road ; 19,262-65, Bone awls, lot 22, con. 8, Eldon ; 19,266, Large bear tusk, lot 22, con. 8, Eldon ; 19,267, Small canine tusk, lot 22, con. 8, Eldon ; 19,268-77, Pottery discs, lot 45, con. 8, Bexley ; 19,278, Pottery discs, lot 5, con. 5, Bexley ; 17,279, Waterworn pebbles, ashbed, Rummerfield ; 19,280: Perforated helix shell, Coboconk, D. Smith ; 19,281, Part of small clay cup, ashbed, west half lots 5 6, con. 2 Bexley ; 19,282, Toy pot from ashbed, Rummerfield Hill, Somerville ; 19,283, Large oval

stone, worked surface, North Victoria Co.; 19,284, "War-club" of modern make, with an iron spike in the bulb forming the head. This "trade" weapon, was the property of the late Admiral Van Sittart, of Bexley, Ont.—about 1840. It is probably of Mississauga make. 19,285, Wooden, cleaver-like weapon, 2 ft. 2½ in. long, and 2¾ in. wide in the blade, used by the Mississaugas to kill fish hooked or speared in the water, before taking them into the canoe. 19,286, Small wooden drumstick-looking weapon 17½ in. long, used by the Rama Mississaugas to kill fish when "landed" in a boat. 19,287-6, Wooden clubs or mauls used for pounding black ash to separate the layers for basket making. Mississaugas. 19,289, Pair of Sioux moccasins, from Standing Bull's band, Fort Qu'Appelle Agency, N. W. T. 19,290, "Trade war club," handle 21 inches long; thong, enclosing a stone, 17 inches long, ornamented with tufts of wool and fur, and brass-headed nails, Stoney Indians, Territory of Alberta; 19,291, Small ash-splint hat, the work of a Rama Mississauga child.

W. C. PERRY COLLECTION.

19,292-302, Bone awls or needles, lot 45, con. 8, Eldon; 19,303-5, Imperfect, flat, perforated needles, lot 45, con. 8, Eldon; 19,306-7, Large bone beads, lot 44, con. 8, Eldon; 19,308-13, Small bone beads, lot 45, con. 8, Eldon; 19,314, Piece of small antler partly perforated from each side near the middle, lot 45, con. 8, Eldon; 19,315, Wolf or fox tooth perforated at root end, lot 45, con. 8, Eldon; 19,316, Half of well-made clay lot 45, con. 8, Eldon; 19,317, Bowl of small, plain, clay pipe, lot 45, pipe, con. 8, Eldon; 19,318, Flint spud or scraper, lot 45, con. 8, Eldon; 19,319, Small stone disc, 1½ in. in dia., and ¾ in. thick, lot 45, con. 8, Eldon; 19,320, Small stone disc bead, 7-16 in. dia., lot 45, con. 8, Eldon; 19,321, Soapstone bead ¾ in. dia., lot 45, con. 8, Eldon; 19,322-5, 4 pottery discs, lot 45, con. 8, Eldon; 19,326, Small quantity of carbonized Indian corn, lot 45, con. 8, Eldon; 19,327, Half of clay disc 1½ in. in dia., and nearly ¾ in. thick, not made from a pottery fragment, but moulded purposely for a disc, lot 45 con. 8, Eldon; 19,328, Fragment of a mealing stone or mortar, found in an ashbed 3 ft. 6 in. below the surface. The ashes were in a pit 5 feet deep, 4 feet wide and 7 feet long, lot 45, con. 8, Eldon; 19,329, soapstone pipe, rough, lot 45, con. 8, Eldon; 19,330, Soapstone pipe, well made, lot 45, con. 8, Eldon; 19,331, Clay pipe, owl face, lot 45, con. 8, Eldon; 19,332, Stone (granite) disc, large, lot 45, con. 8, Eldon, found by Dr. McKenzie; 19,333, Axe of quartz, roughly chipped, lot 45, con. 8, Eldon; 19,334, 8 helix shells perforated in body-whorl for beads or bangles, lot 45, con. 8, Eldon; 19,355-8, 4 well-marked fragments of pottery—one showing where one ear had been luted, lot 45, con. 8,

Eldon: 19,339-40, 2 hammer-stones, lot 22, con. 8, Eldon township; 19,341-50, 10 flint arrow heads; 19,351, Bone awl (much like Ontario specimens); 19,352, Bone shovel, 12 in. by $4\frac{1}{2}$ in, made from shoulder blade of some large animal; 19,353, Flint spear-head, $5\frac{1}{2}$ in. long and $2\frac{1}{4}$ in. wide; 19,354, about 300 small discoidal shell beads; 19,355, About 50 shells formerly used as currency; 19,356, Jade celt, small and well made; 17,357, Small stone sinker(?); 19,358-9, 2 elk-horn chisels, notched

From 19,341 to 19,359 were surface finds at the junction of the Fraser and Thompson rivers, Lytton, British Columbia.

19,360-74, Flint arrow-heads, Kamloops, B.C.; 19,361-2, Jasper drills, Kamloops, B.C.; 19,363-5, Pieces of sea-shells, Kamloops, B.C.; 19,366, White arrow-head, Kamloops, B.C.; 19,367-8, Pestles, Lillooet, British Columbia; 19,369, Jade celt, Hope, British Columbia; 19,370, Salmon knife of whitish slate, British Columbia; 19,371, Piece of blue stone showing marks of preparatory cutting on all sides, Hope, British Columbia; 19,372, Jade celt well made and highly polished, Port Moody, British Columbia; 19,373-4, Jade celts, Port Moody, British Columbia; human skull, Lillooet, 15 miles from Fraser River Valley. See also 17,788 to 17,793.

19,375, Horn comb, four inches long, and an inch and three-eighths wide; five teeth; incised cross lines on convex side for ornamentation. The specimen bears some resemblance to a band; lot 5, con. 5, Bexley. G. E. Laidlaw; 19,376, Very fine small soapstone pipe, scarcely more than an inch long. This bowl exactly resembles a thistle top in form; lot, 5, con. 5, Bexley, G. E. Laidlaw; 19,377, Brass ghost arrow-head; Bexley township, G. E. Laidlaw; 19,378, Sheet copper ghost arrow-head; Beaverton, Thorah township, Ontario county, G. E. Laidlaw; 19,379, Bear's tooth from ash bed, lot 45, South Portage Road, Eldon, W. C. Perry; 19,380, Bear's tooth rubbed down to a cutting edge to form a knife; lot 45, South Portage Road, W. C. Perry, Winnipeg; 19,381-2, Two mealing stones; lot 45, con. 8, Eldon, W. C. Perry, Winnipeg; 19,383-5, Three finger-holders, made of woven splints and used for amusement; Mississaugas of Rama, G. E. Laidlaw.

BOOKS AND PAMPHLETS.

Certain Aboriginal Mounds of the Georgia Coast, by Clarence B. Moore. Clarence B. Moore, Philadelphia.

Certain Aboriginal Mounds in South Carolina; Certain Aboriginal Mounds of the Savannah River; Certain Aboriginal Mounds of the Altamaha River, Etc., by Clarence B. Moore. Clarence B. Moore, Philadelphia.

Smithsonian Reports, 1886-87-88-90-91-92-93-94-95. Smithsonian Institution, Washington.

On the contents of a Bone Cave in the Island of Anguilla (West Indies), by Edward D. Cope, Smithsonian Institution.

The Gliddon Mummy Case in the Smithsonian Institution Museum, by Chas. Pickering, M.D., Smithsonian Institution.

Archæological Researches in Nicaragua, by J. F. Bransford, M.D., Smithsonian Institution.

The Palenque Tablet in the U. S. National Museum, by Chas. Rau. Smithsonian Institution.

A discovery of Greek Horizontal Curves in the Maison Carrée at Nîmes, by W. H. Goodyear. Smithsonian Institution.

The Methods of Archæological Research, by Sir Henry Howorth, F.R.S. Smithsonian Institution.

Polychromy in Greek Statuary, by Maxime Collignon. Smithsonian Institution.

Report of Prof. Spencer Baird for the year 1878. Smithsonian Institution.

The Latimer Collection of Antiquities from Porto Rico in the National Museum, by O. T. Mason. Smithsonian Institution.

Bosnia-Herzegovina and Dalmatia, by R. Munro, M.A., M.D., F.R.S.E. Dr. Munro, Edinburgh.

Prehistoric Problems, being a selection of essays on the evolution of man and other controverted problems in anthropology and archæology, by R. Munro, M.A., M.D., F.R.S.E. Dr. Munro, Edinburgh.

Complete set of reports of the Kelvingrove Museum, Glasgow. from 1876 to 1896. Curator of the Museum.

Ethnological Studies among the North-West Central Queensland Aborigines, by Walter E. Roth. Sir Wm. McIlwraith, Brisbane.

NOTES ON SOME SPECIMENS.

POTTERY.

Anything like entire specimens of pottery are not often found in this country, and as the question is frequently asked why is this so, when fragments are quite numerous, it may be well to repeat what has been said in effect in former reports. Seldom anywhere north of Mexico, and never in this part of the continent, has Indian pottery been so thoroughly burnt as to give it very much tenacity, and the practice of tempering the clay with burnt granite, while no doubt advantageous

at the time of firing, tends rather to make it somewhat brittle after exposure to the elements for more than a century. Thus we may,



(17,117). Fig. 1.

in a measure, account for the large numbers of sherds found on old village sites, especially in ash beds, where, too, a great many of the vessels must have been broken in the first place. Even where clay pots were buried with human remains, we now nearly always find them in pieces, either because they have been crushed by the subsidence of the earth and bones as the latter decayed in the graves (ossuaries), or because they had not been placed beyond the reach of moisture and frost for, as the surfaces of such graves in time became

hollows, instead of elevations, the water naturally finds its way to greater depths in places of this kind than elsewhere; and when it is borne in mind that the soil covering the bone-deposits seldom exceeds eighteen inches in depth, it is easy to understand why destruction awaits the fragile pottery that may be lying beneath.

The vessel here figured, although not perfect, is nearly enough so to make it valuable. As usual, the bottom is rounded, and in this case somewhat more sharply so than we generally find. The ornamentation is very simple, consisting of minute impressions much in vogue for the purpose, but with what these were made, we do not know.

Clay pots were among the Indians' most valuable possessions, and when they began to crack, the owners frequently attempted to preserve them by boring holes on each side of the flaw, for the purpose of binding or lacing the parts with a thong or sinew.

For the excellent specimen (six inches high) illustrated by figure 1, we are indebted to the good offices of Mr. Freeman Britton, of Gananoque, on whose farm, near the town, it was found by his tenant, Mr. Dorey.

The valley of the Gananoque river formed part of an old Iroquois trail to the splendid fishing and hunting grounds in what are now the counties of Leeds, Lanark and Frontenac, and the Britton specimen may have belonged to some old Canienga or Cayuga woman, although its main features are more suggestive of Ojibwa origin.

CLAY PIPES.

Most of the clay pipes we find are, like the pots, of a dark gray color, whatever they may have been before they were buried, but the pipe represented here is dark red, resembling a well burned brick, and



(17,135).
Fig. 2.— $\frac{1}{2}$ dia.

by means of a fracture at the back, it may be seen that the whole body of the pipe is of this color. The finished surface has been highly polished, or in some other way has had a gloss imparted to it that has withstood years of exposure. The face is not at all Indian-like, the nose being too broad, and the cheek-bones (as far as the fracture allows us to judge) too low. Two slight punctures are made for nostrils. Both mouth and eyes are of the same shape, and are expressed by an enclosing ridge.

This pipe was found near Price's Corners, Medonte, by a Mr. Smith, and was given to us by Mr T. F. Milne.

The figure of an odd little clay pipe is shown here. It was found by Mr. John Bailey, on lot 14, con. 2, Collingwood township, in the old Huron country, and was presented to us through A. F. Hunter, M.A., of Barrie. The cavity in the bowl is only about seven-sixteenths of an inch in diameter, and five-eighths of an inch deep, so that at best it was probably never more than a toy.



(16,895).
Fig. 3.— $\frac{1}{2}$ dia.

The clay has not been tempered as for pottery.

The markings on the bowl are of a pattern common on vessels of this material, and they have been made by a sharp-edged tool.

The pipe illustrated here (fig. 4) is part of the valuable collection presented to the museum by Mr. T. F. Milne. It was found near Penetanguishene, on the farm of Mr. A. Crawford.

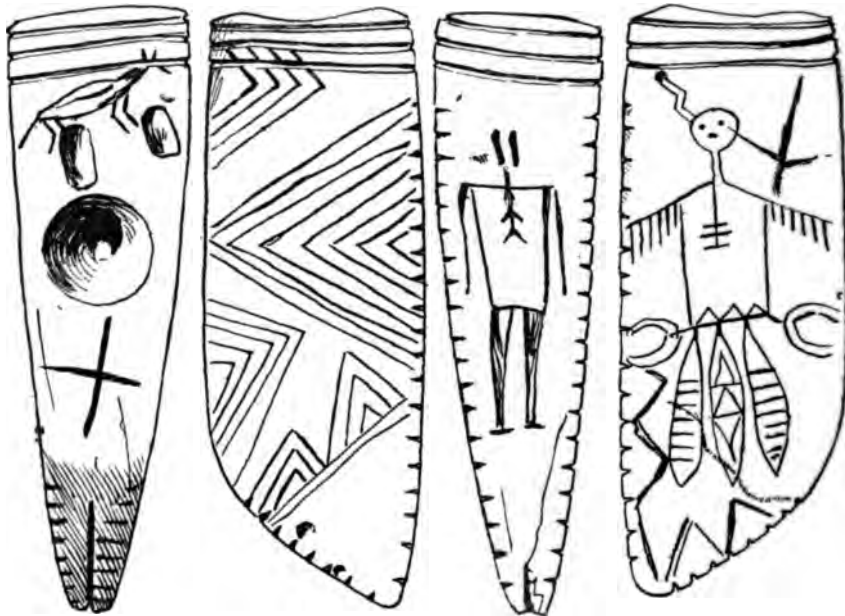


(17,122)
Fig. 4.— $\frac{1}{2}$ dia.

As a specimen of simple art in imitating human features, it is better than usual in many respects. The chin, generally weak in such portrayals, is brought out strongly, and the nose is more sharply marked than we often find it. A small, irregular hole represents the mouth. Stretching from cheek to cheek round the back of the head is a series of lines for ornamentation

STONE PIPES.

There was no more widely spread myth among Algonkin and some other peoples than was that of the Thunder Bird, nor was there one respecting which there existed a wider divergence of opinion in matters of detail. It was as small as the end of one's little finger according to some, and large enough to cover acres of ground in the belief of others. It produced thunder by the flapping of its wings, by the swish of its powerful tail, simply by means of winking, and by the snapping of its bill; while there were those who claimed that it did not make thunder at all, its only duty being to lay eggs, and that the thunder was caused by the crunching of these by a rattlesnake which was con-



(17821). Figs. 5-8.—Thunder Bird Stone Pipe.

stantly on the lookout, determined that there should be no increase in the progeny of a bird capable of doing so much mischief—hence, probably the respect, if not the worship, paid to the rattlesnake. The methods of depicting it varied with the belief and skill of the artist—it was shown in profile, in full face, with extended wings, and at rest. Sometimes considerable pains were taken to bring out details, and all shades of finish may be found between this and three or four conventional and scrawly lines which, to the uninitiated eye, require a label.

The most elaborate representation of the Thunder Bird hitherto met with in Canada is worked in porcupine quills surrounded by a really beautiful design in colors, an excellent representation of which was given in our fourth annual report.

Of a totally different style of work is the bird shown on the side of a plainly formed stone pipe, found by Mr. W. J. Wintenberg (an intelligent and enthusiastic student of archæology) on lot 23, concession 11, Township of Blenheim, Oxford county. Mr. Wintenberg's reading enabled him to identify the rude carving on one side of this pipe as the symbol in question, and I have no doubt he was right, although the front view is one seldom attempted. It is probable that the two zig-zag lines coming down obliquely to the right side of the head are intended to represent lightning. Similar lines, but very faint, are on the left side. If the tree-like figure at the left has any significance I do not know what it is, but the pointing of one branch to the left eye, as the lightning seems to be directed to the right, would seem to have a purpose.

Exigency of space probably accounts for the disproportionately small wings, the descending lines being no doubt meant to represent feathers. The talons, one at each side, and the three tail-feathers are well shown. The markings on the latter may be significant, but are just as likely to be only ornamental.

The zig-zag mark at the right of the tail is no doubt meant to stand for another lightning stroke, or, perhaps for a snake.

One of the most remarkable features of this design is the presence of the upright line and three cross bars on the breast. There can scarcely be a doubt that these have some significance.

On the side to the right of the bird is the figure of a man with what may be called an unfinished head, but perhaps the chief peculiarity is the arrow-like design on the breast, not quite so distinct as shown here.

On the side opposite to the Thunder Bird are series of diagonal lines making a pattern we often find on pottery.

The remaining side has a remarkable feature in the form of a cross beneath the stem-hole. As is well known to students of American archæology, the cross as a symbol antedates the appearance of Europeans on the continent, and is now generally acknowledged to have had reference to the four quarters of the world.

Above the two deep hollows over the stem-hole is the figure of a quadruped—probably a deer, but for the length of its tail. The marks at the base of the bowl on this side are perhaps for ornament alone. It is evident that the lines made to surround the edge of the bowl are

an afterthought, as they cut the upper part of the design. Even the lightning-stroke near the head extends beyond where it is seen plainly.

The drawings have been made in simple outline to bring the designs out clearly, because the pipe is somewhat dark on the side showing the bird, rendering the lines indistinct when not closely examined. The stone is argillaceous.

As the pipe here figured was found in what was at one time Neutral (Attiwandaron) territory, it may either be of comparatively recent deposit, or, if of olden time, it may have been brought there as a spoil of war, or it may have belonged to those who preceded the Huron-Iroquois in this part of the continent.

In any case the pipe is a remarkable one, showing what is perhaps as good an example of stone carving as is to be found anywhere.

The latest reference I have seen to the Thunder Bird, and one, too, which tends to show how widely spread is the belief, I find in Mr. C. Hill-Tout's report on the Ethnographic Survey of Canada to the British Association at Bristol.

Mr. Hill-Tout says on page 11: "This widespread myth is found also among the Haidas [Hydahs, of British Columbia]. They regard the Thunder Eagle as their deadliest foe. They suppose that he dwells as a lonely god among the most awful recesses of the mountains, and that when he is hungry he robes himself in eagle form and swoops down upon the land, darkening it with the shadow of his widespread wings, whose motions give rise to the thunder. The lightning is supposed to come from the tongue of a fish which the eagle carries under his pinions."

The soapstone pipe here figured is severely plain in shape. Cross-wise, the side of the bowl next the stem is nearly flat. The only



attempt to relieve the plainness of the outside is a rudely cut cross on the opposite or front side. As the cross was an ancient American symbol, it is difficult to say whether it stands for this, here, or whether it is of post European, and therefore of Christian significance. It is the only pipe in the museum so marked, except the preceding

(17,042). Fig. 9.— $\frac{1}{4}$ diameter. one, and is interesting on this account. It was found by Mr. Ed. Todd, on his farm, lot 12, con. 14, township of Tiny, Simcoe county and was presented to us by Mr. Wilfrid McConnell, Randolph.

In figure 10 we have a soapstone pipe of a somewhat more pretentious pattern than is commonly found. What seems to have been intended for a lizard, is carved on the front side, resembling in this respect, a pipe found on lot 8, con. 6, Nelson Township, and presented to us by the late G. D. Corrigan some years ago.

Figure 10 shows signs of long usage. Through the nipple at the base, is a string-, or attachment-hole.

This very good specimen was found near Waverley, in the township of Tay, Simcoe county, by Mr. T. F. Milne, and forms part of the collection he has presented to the Provincial Museum.



(17,139)
Fig. 10.— $\frac{1}{2}$ diameter.

GORGETS, OR PENDANTS, ETC.

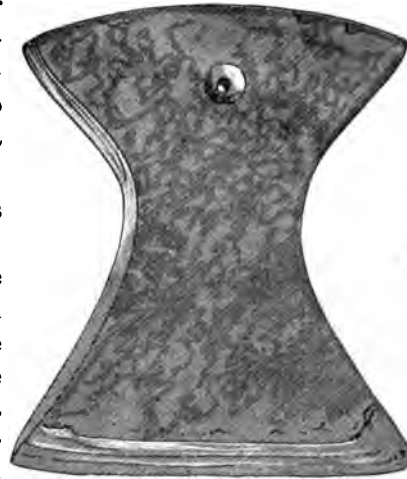
The specimen represented by figure 11 is, in point of shape and finish, one of the best slate objects we have. It is two and one-eighth inches long, one and a quarter wide, and three-eighths thick in the middle, being nicely rounded on each side, leaving the edges less than an eighth of an inch in thickness. At one end it is grooved on each side for fully half its length (a little more than the engraving shows), and



(17,247)
Fig. 11.— $\frac{1}{2}$ diameter.

the finish of the whole piece is perfect—so perfect, that one cannot be sure that it is not of French, rather than of Indian origin. The appearance of the surface indicates considerable age. It is unusual to find anything of this kind without a hole in it.

Figure 12 differs in many ways from anything else in the museum. Five inches long, four inches wide at the lower end, and half an inch in uniform thickness, except where it is brought to an edge; it is made from a finely laminated slate, just enough weathered to show ten or twelve lines of cleavage along the thick edges. Its outline is suggestive of a gorget or tablet, but it is much thicker than gorgets usually are, and the fact that the lower and wider end has been brought to a



(17,177). Fig. 12.— $\frac{1}{2}$ diameter.

sharp edge, would indicate that a subsequent intention was to use the specimen as a tool, perhaps in dressing of leather. It was found on Leechman's Flats in North Cayuga township.

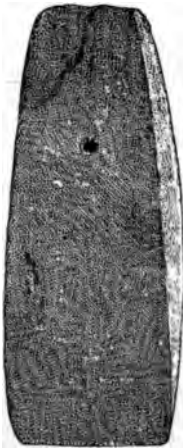
Fig. 13 is of the common striped slate, but is unique as to shape. In finish, it could scarcely be surpassed by any workman to-day. Although each end of the hole is slightly countersunk, suggesting Indian methods of boring, the *striæ* left by the finishing drill are so close and so regular that one cannot imagine any aboriginal instrument likely to make such marks, and except the slight countersinking there is nothing to indicate that the hole has been partly bored from each end. On the convex edge, a little below the hole, another one has been begun, but whether before or after cannot be said—if before, it may have been thought too low—if afterwards, the purpose may have been to make a second hole so close to the first that the junction of the two, with a little cleaning out, would have formed an oval aperture, at least two examples of which we have in this kind of slate—one from Middlesex, and one from Brant.



(17176)

Fig. 13.— $\frac{1}{4}$ diameter.

On the whole, it must be said that this specimen (fig. 13) betrays marks of comparatively modern origin, in finish as well as in design. The exact locality in which it was found is not known, but is supposedly from western Ontario. It is probably the work of some one connected with the early French missions, if, indeed, it be not of still more recent origin.

(16,175). Fig 14.— $\frac{1}{4}$ diameter.

The little granite adze here represented, figure 14, is fairly straight on the side shown, but very much curved on the other, its greatest thickness near the middle being seven-eighths of an inch, but its chief peculiarity is the presence of a small hole about a quarter of an inch in depth, within an inch and a half of the pole.

BIRD AMULET.

Fig. 15 is a bird-amulet found in a sand-pit on the right bank of the Grand River, opposite Cayuga. It is not made from the usual slate, but from an amygdaloid, the light colored or almond-like portions

of which are much softer than the body of the material. On the base are two short bars running crosswise, each of which is perforated.



(17,174). Fig 15.— $\frac{1}{2}$ diameter.

This specimen is almost as perfect as when it was made. It is two and five-eighths inches long, and an inch and five-eighths in height, being smaller than the average bird-amulet. There are but two others in our collection

(found in Ontario) made of this material, one from Port Rowan in the same district, and one from Middlesex county.

The meaning or use of these so-called "bird-amulets" remains unknown, but it may be worth while to repeat here that such specimens are always found disassociated, and each find only adds significance to the observation that no natives met with by Europeans seem to have had any knowledge regarding them, the inference being that they were the work of prior occupants of the soil.

CUTTING TOOLS.

The making of grooved celts never reached as high a degree in Ontario as in Ohio and other southern and western localities. With us, the groove is usually shallow and not sharply defined—sometimes, too, it exists on the edges only, or goes clean around, whereas in southern examples it is often formed round two sides and one edge, leading us to infer that in the former cases the tools were used as adzes, and in the latter as axes. Fig. 16 is unusually large, being ten inches in length and nearly half as wide, but its chief value consists in its being unfinished, and in the quality of the stone (limestone) being quite unlike what was generally selected for tools of this kind. The result of the rough blows struck to reduce it to shape are beautifully exemplified in this specimen, and enough work has been done to show that the intention was to groove the edges only, that it might be handled as an adze, and perhaps to be used as a wedge. It was found in Middlesex county.



(17,225). Fig. 16, $\frac{1}{4}$ dia.

Fig. 17 represents an interesting specimen, although in all probability not a very old one. It is of fine-grained lithographic limestone of dark creamy color, marked with irregular gray veins. Although partly polished it still bears marks of the chipping and pecking required to bring it into shape, but the most remarkable feature is the large hole it has had only half of which remains. It is plain that this hole has been designed for a handle, an unusual feature in American celts. Whether a perforation was first made by means of a drill is uncertain, (although probable) as the surface now shows marks of a tool used by thrusting from each end.



(17,172). Fig. 17.

It is difficult to conceive of any use to which an object of such soft material could have been put, otherwise than as a weapon.

The only other celt we have with a hole large enough to receive a handle, was found by Dr. Clark of Tamworth, at Beaver Lake, Addington county, and presented to us by Dr. T. W. Beeman of Perth,

The specimen here described is from the township of North Cayuga county of Haldimand.

BONE HARPOON.

This somewhat unusual and rather pretty form of bone harpoon was found by Mr. E. Fleming, on his farm in the township of Percy, Northumberland county, Ontario, and reached the museum through Dr. R. Coghlin of Hastings, Peterboro' county. With a flat base as seen in the cut, it forms in cross section a compressed triangle, and in outline strongly resembles one, a little larger, figured in



Dr R. Munro's "Prehistoric Problems," (17,118). Fig. 18, $\frac{1}{2}$ dia. page 73, 1897. Prof. Boyd-Dawkins describing the latter specimen which was found in the Victoria Cave at Settle, Yorkshire, says, "The harpoon is a little more than three inches long, with the head armed with two barbs on each side, and the base presenting a mode of securing attachment to the handle which has not before been discovered in Great Britain." The chief difference between the Ontario specimen and the English one is, that in the latter the barbs are more deeply notched.

COPPER TOOLS.

The copper knife represented here is five and three-eighth inches long, and was found near Stirling, in the county of Hastings. The hole at the haft end was probably rather for carrying purposes by means of a string, than to attach the knife to any



(177,60.) Fig. 19, $\frac{1}{2}$ dia.

handle. The latter use would imply a rivet—something unknown to the Huron-Iroquois mechanic.

Both edges of the blade are sharp, and as they are somewhat rounded at the large end, it is probable that the tool was held directly in the hand.

The copper tool here figured is five inches long, and an inch and a half wide at the edge. The back, or convex side is roughly flat, transversely, except at the broad end where it is slightly curved to make the blade gouge-like, and on the opposite side a hollow extends from end to end. The weathering and general appearance leave no doubt that it is of native copper, as well as of native workmanship. It was found on a field belonging to Dr. Davis, in the township of North Cayuga.

Very few objects of copper have been found in Neutral territory, if one may form an opinion from the localities represented in the small collection we have in the museum coming from the whole province. Judging in this way, the lines of distribution would seem to have been down the Ottawa, and the Georgian Bay.



(17,178.)
Fig. 20, $\frac{1}{2}$ dia.

An extremely interesting specimen is a copper fish-hook brought up from a depth of 600 feet, within 15 miles of Isle Royale, Lake Superior. It is an inch and seven-eighths long, making a curve three-fourths of an inch wide, and half an inch high at the point, outside measurements. The shaft is less than an eighth of an inch wide, and about as thick, the bend being made edgewise. The end of the shaft is slightly flattened to hold the fastening in place, much like what may be seen on some steel fish-hooks.

This specimen was given by Mr. Dobie of Port Arthur, to the Rev. Dr. Maclean of Neepawa, and was by him presented to the museum along with other articles.

INDIAN FLUTE.



(17,101). Fig. 21.

The wind-instrument above figured is of native make, and, it is claimed, of native origin. The latter claim is a doubtful one. This flute, fife, or perhaps, rather, whistle is made of cedar, in two pieces, lengthwise, very neatly jointed, and bound at short intervals with soft string. It is sixteen inches and half long, and nearly an inch in diameter, and is provided with six finger-holes. Musicians say the scale is incomplete, but perhaps with perfect skill in playing this defect would be removed. Apart from the construction of the body of the instrument, its most peculiar feature is a wooden slide made to move in a shallow groove over the sound-hole, apparently for the purpose of modifying the pitch of the notes. On the lower side of same hole is bound a piece of sheet tin, evidently to correct an error in the size or position of the perforation. Sound is produced by blowing through a hole little more than an eighth of an inch in diameter in the centre of the end.

The workmanship is excellent. The tubular hole is nearly three-fourths of an inch in diameter so that the tube itself is barely an eighth of an inch in thickness.

No one who has seen this instrument can afford any information respecting the origin of the slide, that is, as to whether any similar device is known in any other instrument of the kind, used by white people.

This peculiar whistle was made by Hy-joong-kwas, Chief of the False Face Society, and head medicine man of the Longhouse people, and was presented to us by his nephew Da-ha-wen-non-yeh.

 THE PAGAN IROQUOIS.

It is extremely interesting, some would say it is extremely sad, to know that we have within easy call a band of pagan Indians numbering nearly a thousand, or about twenty-five per cent. of all the Iroquois and some scattered Delawares,* Nanticokes† and Tutelos‡

*See Appendix.

† The Nanticokes came originally from the coast of Maryland. They were adopted by the Delawares, who, in turn, were adopted by the Six Nations.

‡ "The Tutelo *habitat* in 1671 was in Brunswick county, southern Virginia. . . . The Earl of Bellomont (1699) says that the Shateras were 'supposed to be the Toteros, on Big Sandy River, Virginia,' and Pownall, in his map of North

on the Grand River Reserve. More than once it has appeared in print that these people have persistently clung to their ancient beliefs through all the vicissitudes arising from contact with Europeans, and despite the numerous efforts that have been made to woo them into the fold of Christianity. But this is scarcely true, for while it is undeniable that many remain steadfast in paganism, it is paganism considerably modified as a result of some three hundred and fifty years' more or less intimate association with white people. During the latter half of this time, but especially during the last third of it, the modifying agencies have worked with much more effect than formerly. From 1535, when Cartier met with Huron-Iroquois at Stadaconé and Hochelaga, until about the beginning of the eighteenth century, when the Iroquois had attained the highest limit of their power, direct proselytizing influences were confined to the efforts of a few French Catholic, and Dutch Protestant missionaries who here and there succeeded in detaching some from open indulgence in pagan practices, but the indirect results accomplished during the same period, by means of trade, and through the necessarily consequent changes in warfare, food, clothing, and general habits, were as powerful in effect as they had been quiet and steady in action.

I am not aware of any record giving the proportion of pagan to Christian population at the close of the seventeenth century, but it is probable that not more than one third of the Iroquois at this time were professing Christians, and it is still more probable that the number was considerably less.

Now it was that the Indian "prophet," or rather reformer, appeared, and in the notice of him that follows the careful reader will not fail to mark numerous teachings strongly tinctured with European influence. But even thus, it is not the less remarkable that so many people, surrounded for three centuries and a half by Christianizing agencies direct and indirect, should retain so much that connects their religious beliefs with those of their pre-historic ancestors, for it is undoubted that in spirit as well as in performance we may see to-day in a slightly altered form civilized Iroquois engaging in rites and cere-

America (1776), gives the Totteroy (*i.e.*, Big Sandy) River. Subsequently to 1671 the Tutelo left Virginia and moved to North Carolina. They returned to Virginia (with the Saponas), joined the Nottaway and Meherrin, whom they and the Tuscarora followed into Pennsylvania in the last century; thence they went to New York, where they joined the Six Nations, with whom they removed to Grand River Reservation, Ontario, Canada, after the Revolutionary War. The last full-blood Tutelo died in 1870."—From *Indian Linguistic Families*, p. 114 in Rep. of Bur. of Ethnology for 1885-6

The Tutelos called themselves *Ye-sahn'*.

It may be here mentioned that John Key, Gostango (Below the Rock), the last Indian able to speak the Tutelo language, died last spring (1898). See plate XVIII. B.

monies they have inherited from a time long antecedent to the discovery of the continent, and even anterior to the appearance of Hiawatha (allowing him not to have been a pure myth), who was a political, rather than a religious, reformer.

To be present at a pagan festival is an experience not soon to be forgotten. In the music, songs, dances, speeches and peculiar rites that go to constitute a feast of this description one may picture to himself what an event of the same kind must have been when celebrated by savages in the old-time long-house, lighted only by the glare of two huge fires, the uncertain gleams of which were reflected on the dusky, sinewy and lithe bodies of the performers, men and women, in concert with even such whoops and other accompaniments as one may yet see and hear.

It should be observed also that those who continue pagans are as bright and intelligent as their Christian confreres are. Neither are they at all proud on account of their paganism. They deal freely with their fellows in every way, not even disdaining to intermarry with them, and it is remarked that when a "mixed marriage" takes place it just as often happens that the Christian relapses to paganism as that the pagan becomes a Christian.

PAGAN CONDITIONS.

The religious belief of the Indians who occupied the greater part of North America, when they first became known to Europeans, was little more than a mass of unsystematized myth—confused, contradictory, and therefore utterly illogical. Scarcely any two persons (not to mention tribes or peoples) were found to agree in particulars, and many were at variance even in the matter of generality.*

Algonkian manitous and Iroquoian okis innumerable, infested earth and air. Many of these were animated by malice towards the Indian,† whose duty it was, therefore, to placate them in one or other

* "They vary so greatly in their belief that we can have no certainty about it."—*Le Jeune's Relation*, 1637, *Cleveland ed.*, Vol. 12, p 31.

Still, we must accept such statements guardedly, because the seeming inconsistencies may have been largely owing to misunderstanding on the part of the enquirers. Making due allowances, however, for such mistakes as were likely to arise from an imperfect knowledge of the natives' languages and their methods of thought, the wholly unlettered peoples were more likely to misconceive and misconstrue their myths than are those of our own kind and time with superior advantages, and yet we know what 'jumbles of doctrine' many white people entertain.

† So high an authority as Dr. Brinton asserts that the Indians, before their contact with white people, did not acknowledge the existence of bad spirits, as such; they were merely "spirits of the terrible phenomena."—(*American Hero Myths*, p. 234, 1882), not beings whose duty or delight it was to war against mankind, or to thwart the intentions of the good ones.

of numerous ways. If they had any superior object of reverence, it was probably the sun,* as the source of light, or as the abode of the Spirit of Day.

The missionaries found great difficulty in convincing the Indians that the Christian religion was for them as well as for the white people. Arguments to this effect were met by the reply, "We don't understand this," or "We don't believe it—you are so different from us in every way that it is nonsense to think we should believe as you do." In course of time "conversions" were made, but lapses were frequent and caused the missionaries much grief. Some tribes eventually became and remained, at least nominally Christian by force of circumstances, but even among these tribes there were many who clung stubbornly to their ancient practices. This was the case with a large number of the Iroquois, yet those who refused to become Christians have readily accepted a code of morals which is largely tinged with the teachings of the white man's religion.†

Dr. Brinton's contention is summed up in the following paragraph from the last edition (p. 82) of his *Myths of the New World* :

"Some gods favored man and others hurt him; some, like the forces they embodied, were beneficent to him, other injurious. But no ethical contrast beyond that which this would imply, existed to the native mind."

This may have been the original idea, but it would seem that in time, (even before the appearance of the white man), some of the spirits were credited with motives of pure malignity.

* "An Iroquois was to be burned in a rather distant [Huron] village, . . . having ascended the scaffold, he raised both his eyes and voice to Heaven . . . shouting in a loud voice, 'Sun, who art witness of my torments, listen to my words.'"—*Jesuit Relations*, Cleveland ed., Vol. 21, p. 171.

Father Vinnot, in describing the doings of Kiotsaeton, an Iroquois peace envoy at Three Rivers in 1645, says, "He rose and gazed at the Sun," and that after singing and parading before those present he again looked heavenward, fixing his eye upon the Sun.

"They (the Iroquois) first thanked the Sun for having caused us to fall into the hands of their fellow-countrymen."—Jogues, in *Relation of 1647*, Cleveland ed., Vol. 31, p. 31.

† The ceremonies of the Pagan Iroquois present two distinct features; first, those that have come down from one dare not say how many centuries, and second, those that date only from the beginning of the nineteenth century.

In the former are included some of the ritual speeches, the various dances, the national gambling customs, dream interpretation, the spraying or blowing of sweetened water on invalid heads, the anointing of heads and many minor practices. To the latter are assignable most of the admonitions of the preachers at the New Year or Mid-winter and some other festivals, the greater part of these addresses relating either to morals, the inculcation of which had no reasons for existence in pre-Columbian days, or they refer to views of a future state which, even in their Indian guise, are plainly derived from Christian sources. As the Indian mind is not of metaphysical bent, and is seldom even profoundly logical, the incongruity of this composite belief does not occur to those who entertain it. Respecting the more ancient customs they have no doubt, for were these not in vogue long before the white man's day in America? Has not their efficacy been put to triumphant test ten thousand times? And what more can anybody want? Then, as to the modern grafts, the inquiry is made why should not the Great Spirit take means to teach the

It would perhaps be difficult to find two human beings, no matter how isolated, of whom one is not a myth-maker, and the other a blind-believer. It has always been so. In larger groups, the boldest and shrewdest myth-maker becomes the shaman—the medicine man—the sorcerer—the priest. While, with still wider scope for the exercise of his talents, there appears occasionally one whose fervor or whose audacity constitutes him a prophet.

Indian character and mode of life are peculiarly congenial to the development and acceptance of this class of pretender—yet, when we remember James Naylor, Joanna Southcote, Lodowick Muggleton, Joseph Smith, and many others with their troops of followers in England and America, white folk cannot very well undertake to cast the first stone at their Indian brethren for that measure of overweening confidence we call gullibility.

OLD TIME PAGANISM.

“At first,” in the language of an Indian friend, “the world was no good—all over water, and big frogs,—but the place away above the clouds had people in it—lots of them.” This, in a way, corresponds with the missionary accounts, according to which Ataensic, the wife of a skyland inhabitant fell through a cloud-cleft, in her attempts to save her favorite dog from the attack of a wolf or a bear; or, as some say, the accident happened when she was trying to cut down a tree, the pith or the leaves of which were necessary for the cure of her sick husband. The tree dropt through the sky, so did her dog, and, like Jill, when “Jack fell down and broke his crown,” she “came tumbling after.” A big turtle kindly offered her accommodation on its back, where she remained for four days to recover from the shock of her descent which must have been very great, especially in view of the fact that she was soon to become a mother. Having, at the end of this time, succeeded in procuring a little earth from the bottom of the sea by means of some animal possessed of good diving powers, she managed by sprinkling the dried and powdered earth over the surface of the water to form an enormous island, much in the same way as the Algonkin myth attributes to Nanabush.* In course of time a daughter was

Indian in an Indian way, just as white men say He taught them according to their way? And this is not an easy question to answer satisfactorily, either to the Indians or to ourselves.

* Other accounts make it appear that the beaver, mink, muskrat and loon (*Urinator imber*) seeing Ataensic coming down, prepared a resting-place for her by placing a quantity of mud on the back of the tortoise, and that from this the world grew. According to Megapolensis, the woman herself scooped up the earth from her position on the turtle's back. See appendix to Fourth Ontario Archaeological Report.

born to her, and this daughter, growing to womanhood, became the mother of twin sons, the first men this newly created world ever saw. One of these boys was good, and one was bad, and the bad one showed how very bad he was even before he was born, for, becoming impatient of delay, he determined not to wait for the convenience of his mother, and so made his way into the world by issuing from her side, or armpit, in consequence of which she died. Nothing is said respecting the birth of the other boy, but he *was* born, and was called Joskeha, while the name of his turbulent brother was Tawiskara. We are left in ignorance as to how their mother, and her mother, Ataensic, subsisted up to this time, but in whatever way this may have been, when the former died, from her body sprung all the plants we now have—notably the “Supporters” or the “Three Sisters,” the pumpkin coming from her head, the corn from her breast, and the beans from her arms; the legs supplying roots for them all.

The boys having agreed to a division of the world, separated to live far apart, but Tawiskara still bent on mischief, created an enormous frog to swallow all the springs that had been benevolently made by Joskeha, and thus the rivers and lakes disappeared leaving the earth as dry as ever. When Joskeha discovered this frog in the country of Tawiskara he stabbed it in the side, from which, and henceforth, the waters flowed as usual over the land.

By and by the brothers met, for the spirit of their mother had informed Joskeha that Tawiskara intended to kill him, but how he meant to do so it is hard to conceive, for as they were both gods this was impossible. However each brother knew of one thing that would come nearer to the accomplishment of this than anything else, and they agreed to a mutual communication of the secrets. Joskeha said a bag of corn if well aimed would almost kill him, and Tawiskara informed him that what *he* feared most was a wound from a deer's horn. They fought. Joskeha fell and seemed to be dead, but he revived, and with an antler stabbed Tawiskara in the side; and the blood gushed in great streams from the wound, as the bad brother utterly discomfited made his way westwards followed by Joskeha. The clots of blood turned into flint from which, ever since, the Indian has made his arrow-points, spears and knives.*

* As common chert is not very suggestive of blood the story may at first have referred to red jasper, of which such articles are sometimes made, and the legend may have originated where this kind of quartz was tolerably plentiful. At any rate, jasper may have originated the idea, without reference to place.

Tawiskara was so badly beaten that he was compelled to remain at "sundown" where he had in his keeping the spirits of all dead Indians.

Joskeha then devoted his attention to improving the world. From an underground cave he brought every kind of animal, one of which, the tortoise, taught him how to make fire. He next made men and women, and showed them how to make bows and arrows, how to catch fish, and how to grow corn, beans, pumpkins and tobacco. He lived in the east with his grandmother Ataensic, and was ever ready to assist the needy Indian in any way. To him thanks were returned for success in war, in hunting and in fishing, as well as for abundance of vegetable food.

His grandmother was a witch-god assuming at pleasure any shape, and had as her prerogative the fixing of human fate.

Other deities were Ta-ron-ya-wah-gon and Ar-esk-wi or Areskoui, the former said by some to be but another name for Hiawatha, and the latter, for Joskeha.

Of this myth, Dr. Brinton says:* "So strong is the resemblance Ioskeha [Joskeha] bears to Michabo [Nanabush], that what has been said in explanation of the latter will be sufficient for both. Yet I do not imagine that the one was copied from the other. We cannot be too cautious in adopting such a conclusion. The two nations were remote in everything but geographical position.

I call to mind another similar myth. In it a mother is also said to have brought forth twins, or a pair of twins, and to have paid for them with her life. Again, the one is described as the bright, the other as the dark twin; again it is said they struggled one with the other for the mastery. Scholars, likewise, have interpreted the mother to mean the Dawn, the twins either Light and Darkness, or the Four Winds. Yet this is not Algonkin theology; nor is it at all related to that of the Iroquois. It is the story of Sarana in the Rig Veda, and was written in Sanscrit, under the shadow of the Himalayas, centuries before Homer.

Such uniformity points not to a common source in history, but in psychology. Man, chiefly cognizant of his existence through his senses, thought with an awful horror of the night which deprived him of the use of one and foreshadowed the loss of all. Therefore *light* and life were to him synonymous; therefore all religious promise to lead

'From night to light,
From night to heavenly light ;'

* Myths of the New-World (3rd ed. revised), pp. 205-6. 1896.

therefore He who rescues is ever the Light of the World; therefore it is said 'to the upright ariseth light in darkness;' therefore everywhere the kindling East, the pale Dawn, is the embodiment of his hopes, and the centre of his reminiscences."

This is as learned and ingenious as all that Dr Brinton writes is, but allowing that Joskeka. like Michabo, or Manibozho, or Nanabush, was "the Great Light," "the Spirit of Light," "the Great White One," "the lord of the winds," "the grandson of the moon," and the child of a maiden, it does not make sufficient allowance for historical consanguinity, if not for historical identity.

This is not the place to enter into argument, but it may be pointed out that even when peoples, whether near or far apart, were bitter enemies, and spoke totally different languages, the almost universal customs of adoption, slavery, and marriage by capture* must have exercised no small influence on primitive mythology.

The *spirit* of one myth may be similar to, or even identical with that of another originating independently far distant from it, in space or in time, but when the *details*—the scenery and stage accessories—correspond very closely, we are justified in attributing much to a common historical source.

To illustrate this contention, let us take the story of Glooscap's Origin as given to Dr. Silas T. Rand, by a Micmac of Fredericton.† In a prefatory note Dr. Rand says he questions whether the legend "does not refer to some other fabulous person" than Glooscap, but this is immaterial.

"Glooscap was one of twins. Before they were born they conversed and consulted together how they would better enter the world. Glooscap determined to be born naturally; the other resolved to burst through the mother's side. These plans were carried into effect. Glooscap was first born; the mother died, killed by the younger as he burst the walls of his prison. The two boys grew up together, miraculously preserved.

After a time the younger inquired of Glooscap how the latter could be killed. Glooscap deemed it prudent to conceal this, but pretended to disclose the secret, lest his brother, who had slaughtered the mother, should also kill him. But he wished at the same time to know

* The Caribs so often procured wives in this way that their women did not often speak the language of the men." McLennan's *Primitive Marriage*, p. 321.

† Legends of the Micmacs, by the Rev. Silas Tertius Rand, D.D., D.C.L., LL.D., Wellesley Philological Publications, New York and London. 1894, pp. 339-40.

how the younger one could be despatched, as it might become convenient to perform the same operation upon him. So he told his brother very gravely that nothing would kill him but a blow on the head dealt with the head of a cat-tail flag. Then the brother asked, "And how could you be killed?" 'By no other weapon,' was the answer, 'than a handful of bird's down.'

"One day the younger brother tried the experiment. Procuring a cat-tail flag, he stepped up slyly behind his friend and gave him a smart blow on the head, which stunned him; he left him on the ground for dead. But after a while he came to; and now it was his turn. So he collected a handful of down, and made a ball of it; and with this ball he struck his younger brother and killed him."

That the Glooscap myth is a mere variant of the Joskeha one, or, *vice versa*, would appear plain. The Eskimo have a third form, and according to Hale and others the original home of the Iroquois lay between these people to the north, and the Micmacs to the south.

RECENT INDIAN RELIGIONS.

Before proceeding to refer more particularly to Ska-ne-o-dy'-o, the "prophet" of the Iroquois, whose teachings have done so much to influence the life of those who still refuse to accept Christianity, it may be well to pass in brief review what has taken place in other parts of the continent, in connection with the appearance of religious teachers during the historic period, and more particularly since about the beginning of the present century. Only by means of some such comparison may we estimate the character of supply as well as of demand to satisfy the psychological craving among a primitive people not wholly uninfluenced by contact with another race, and who are therefore of profound interest to us in such a transitional condition.

It is quite certain that during the centuries before the Discovery there appeared here and there, from time to time, one and another claiming superior knowledge respecting the performance of rites, the movements in dances, the singing of songs, the interpretation of dreams, the existence and power of spirits, and the influences of natural phenomena.

As mere impostors, many would set up claims to such knowledge for the sake of power, profit, or notoriety, but there were undoubtedly others, who, acting under the influence of dreams, or of hallucinations, spoke and taught as "having authority,"—believing thoroughly in themselves and in their message. Bold assertion in the one case, and earnest iteration in the other would accomplish changes and even make

additions, but in no instance would it appear possible for the false or the conscious innovator to rise above his surroundings. He might teach a new rite, invent a new movement, compose a new song, or endow a spirit with a new quality, but in so doing he would find it impossible to go beyond himself, that is, to get outside of his environment. Having no belief in a supreme being he could not appeal to one, nor could he claim that such a one had given him instructions. It was not until after his intercourse with white men that he was enabled to add to the story of his dream that he had seen the Creator, or the Great Spirit, or the Master of Life—or; that he was in a position to teach some of the higher moralities, and to offer a promise of *post mortem* and eternal happiness.

We find accordingly that all Indian "prophets" who have appeared during the historic period have been, consciously or unconsciously, indebted to the white man very considerably for the tone and tenor of their teachings.

The Delaware Prophet.

A Delaware prophet, whose name has, in an unaccountable way, been forgotten, appeared in 1762 declaring himself possessed of a mission from the Great Spirit who had also taught him to draw an odd looking map on a piece of deerskin, which he called "The Great Book, or Writing" to shew the Indians where they were, and where they ought to be, with the only way to get there.*

Of this prophet it is said he dreamt that by undertaking a journey he would reach the spirit-world, and early the next morning he set out, travelling until sunset of the eighth day when he reached three divergent paths. Having tried two of these he was, in each case, driven back by a fierce fire, but by means of the third, and after climbing a very steep and slippery mountain by the instructions of a woman whom he met, he reached the abode of the Master of Life, who commanded him to exhort his people to cease from drunkenness, wars, polygamy, and the medicine song; to live independently of the whites to use only the bow and arrow when hunting; to wear skins for clothing; to drive away the white man; to ask only Him (the Master of Life) for food, and that if they became good, they would want for nothing; when meeting, to give one another the left hand, or hand

*For these particulars, and most of what follows relating to Indian prophets, I am indebted to vol. 14, part 2, Report of the Bureau of Ethnology. Washington, 1896. The article is entitled the *Ghost Dance Religion*, by James Mooney, who, however, must not be held responsible for the phraseology here used, as the stories are necessarily much condensed.

nearest the heart, and, above all, to repeat morning and night a prayer, which was taught him on the spot, accompanied with the gift of a "prayer stick" on which some hieroglyphics were carved.

The missionary Heckewelder, who knew him well, adds that in his discourses, the prophet used to say, "Hear what the Great Spirit has ordered me to tell you! You are to make sacrifices in the manner that I shall direct: . . . you must abstain from drinking their deadly *beson*, [rum?] which they have forced upon us for the sake of increasing their gains and diminishing our numbers. Then will the Great Spirit give success to our arms: then will he give us strength to conquer our enemies, drive them from hence, and recover the passage to the heavenly regions which they have taken from us. . . . And now, my friends, in order that what I have told you may remain firmly impressed on your minds . . . I advise you to preserve, in every family at least, such a book or writing as this, which I will finish off for you, provided you bring me the price, which is only one buckskin, or two doeskins apiece."

All through these admonitions it is easy to trace European influence, but the final provision is ludicrously suggestive of the school in which this anonymous Delaware prophet received his lessons, if not his inspiration.

Pontiac, the Ottawa chief, and the greatest of Algonkin leaders, taking advantage of the 'religious ferment produced by the exhortations of the Delaware prophet, [which] had spread rapidly from tribe to tribe,' was thus enabled with comparative ease, to organize his great confederacy of north-western tribes against further encroachments by the British.

The Shawnee Prophet.

After the close of the American Revolutionary war, the Indians for some years continued hostilities against the newly-formed republic. After twenty years of warfare, in which, though often successful, they found the contest an unequal one, they gave up their claims to the better portion of the Ohio valley, and fell back dispirited towards the setting sun. Then (Nov. 1805) appeared Laulewasikaw, a man thirty years of age, who announced that he had a message from the Master of Life. "He declared that he had been taken up to the spirit world . . . had seen the misery of evil-doers and learned the happiness that awaited those who followed the prophets of the Indian God." He denounced witchcraft, medicine-juggleries, and the use of firewater; condemned marriages with white people, and the

use of all European customs—even fire, he said, should be made in the old way—and he taught that by compliance with his directions, the old time condition of happiness would return to the people.

“It is stated that the prophet was noted for his stupidity and intoxication until his fiftieth year (?) year, when, one day, while lighting his pipe in his cabin, he suddenly fell back apparently lifeless and remained in that condition until his friends had assembled for the funeral, when he revived from his trance, and, after quieting their alarm, announced that he had been to the spirit-world, and commenced then to call the people together that he might tell them what he had seen. When they had assembled, he declared that he had been conducted to the border of the spirit-world by two young men, who had permitted him to look in upon its pleasures, but not to enter, and who, after charging him with the message to his people already noted, had left him, promising to visit him again at a near future time.” (*Drake, Ab. Races*)

This story so circumstantially resembles the one told regarding Ska-ne-o-dy'-o, the Onondaga prophet, at least five, and perhaps fifteen years before, that there is an evident confusion of the persons concerned, and this becomes clearer when we compare Laulewaskiaw's age, (which is said to have been about thirty) when he received his revelation, with statement that he had led a dissolute life until he was about fifty—a statement that applies correctly enough to Ska-ne-o-dy'-o.

On the death of his celebrated brother, Tecumseh, at the battle of the Thames, October 5th, 1813, Laulewasikaw, or Tenskwatawa as he subsequently called himself, returned to Ohio from Upper Canada, and afterwards removed with his people to the west. He was living in 1832, when Catlin had a conversation with him.

The Kickapoo Prophet.

West of the Mississippi there have appeared numerous Indian prophets. One of the most prominent of those was Kānakūk, a Kickapoo, who appeared about 1820 to champion the rights of his people when it was decided to remove them from Illinois to Missouri. He also claimed that he had had an interview with the Great Spirit, by whose direction he was to tell the people “to throw away their medicine-bags, not to steal, not to tell lies, not to murder, not to quarrel,” and to pray to Him every night and every morning. Kānakūk was also instructed by the Great Spirit that the land was His, and to tell the white people so. This prophet, too, employed prayer-sticks of maple, not unlike those of the Delaware seer. These

he carved himself and sold to the people, thus "increasing his influence both as a priest and as a man of property."

Believers in Kānakūk met for worship on Sundays and Fridays—on the latter days they "made confession of their sins, after which, certain persons appointed for the purpose, gave each penitent several strikes with a rod of hickory, according to the gravity of his offence."

The Winnebago Prophet.

It was ascertained by Mr. Mooney, during his "personal investigation among the Winnebagos" that, "about 1852 or 1853, while the tribe was still living on Turkey river, Iowa, a prophet known as Páthěskě, or Long Nose, announced that he had been instructed in a vision to teach his people a new dance, which he called the friendship dance (chúkorákí)" This dance, he claimed, "to have seen, performed by a band of spirits in the other world, whither he had been taken after a fast of several days' duration." Although his teachings do not appear to have made much headway, and although he himself was denounced as an imposter, he did not lose caste among his people, for, a few years afterwards, he was one of a delegation of his tribe to Washington. Such a state of society is quite credible to those who know anything of Indian character.

The Paiute Prophet.

About 1870, Tā'vibo, ("White Man") the father of Wovoka the "Messiah" of the Ghost Dance religion, preached, prophesied, and introduced a new religious dance among the Paiutes in Nevada. He held his ground as a teacher for twenty-two years, and exercised considerable influence over Indians from Oregon and Idaho,—among the Bannocks and Shoshonis, and all the scattered bands of the Paiutes. He claimed to have met the Great Spirit on three occasions, at the top of a mountain, when he was informed that "within a few moons there would be a great upheaval or earthquake," during which all the whites with their property of every kind would be swallowed up, and that the Indians would be preserved to enjoy themselves. As many did not believe this, Tā'vibo had another revelation declaring that both Indians and whites would be destroyed, but that in a short time the Indians would come to life, and live forever in plenty. This seemed a more reasonable revelation, and was somewhat popular for a time, but Tā'vibo was not satisfied, and so climbed the mountain a third time after fasting and prayer, to commune with the Great Spirit, who, angry at the unbelief of the Paiutes, told the prophet that only

those who accepted his teachings would be once more brought to life and made happy—all others “would stay in the ground and be damned forever with the whites.”

Tá'vibo also is said to have gone into trances during which he had communication with the Master of Life.

The Apache Prophet.

Nakai' doklí'ni announced himself in 1881, as a medicine man possessed of wonderful supernatural powers in southern Arizona, claiming that he could raise the dead, and hold converse with spirits. As with most of his kind too, he predicted that the whites would soon be driven out of the land. Failing to resurrect two chiefs for which task he had been given by his own request, a considerable number of ponies and blankets in payment, he declared that the chiefs refused to come forth as long as the white people were in the country. As this teaching was likely to cause trouble, Nakai' doklí'ni' was arrested by the military authorities, and in a skirmish that followed he was killed.

The Pottawatomi Prophet.

In north-eastern Kansas, about 1883, there was a revival of what closely resembled the teachings of Kánakúk, fifty years before. Remnants of the Sauk, Fox, Pottawatomi and Kickapoo peoples in Oklahoma as well as in Kansas became believers. This religion taught the morality of the ten commandments, forbade liquor-drinking, gambling, and horse-racing, and was, on the whole, so beneficent in its effects that it was rather encouraged than otherwise by the Indian agent, who declared that flagrant crime had been reduced seventy-five per cent. since the introduction of the new faith.

The Crow Prophet.

Cheez-tah-paezh or Wraps his Tail, a Crow medicine man, who had attracted special attention on account of his fortitude during the terrible tortures of a Cheyenne sun-dance, announced himself as the possessor of supernatural power in 1887. Heading a movement against the whites he was killed, “and as he had boasted himself invulnerable, and promised that his warriors should be invulnerable also if they would follow him, the hearts of the latter became as water and they broke in every direction.”

The Wa'napûm Prophet.

Smohalla (chief of the Wánapûms, a small tribe in Washington State), as a young man had frequented a Catholic mission, and thus become familiar with the service of the Catholic church. As a medicine man his reputation stood very high.

About 1860 a noted chief named Moses, on the Columbia river, having reason to believe that Smohalla was "making medicine" against him, picked a quarrel, fought with and nearly killed the big medicine man, who, however, "revived sufficiently to crawl into a boat" and float down the Columbia, until, meeting some white men, he was taken care of during his recovery, which was very slow. After this, ashamed to go back among his own people, and still fearing the anger of Moses, he set out on what Mr. Mooney characterizes as "one of the most remarkable series of journeyings ever undertaken by an uncivilized Indian," going all along the Pacific coast as far south as Mexico and returning by way of Arizona, Utah, and Nevada to his old home," where he announced that he had been dead and in the spirit world and had now returned by divine command to guide his people.* Accepted by his tribe who believed fully in his statement, he began to have trances during which he was insensible to pain, and on recovering from these he told what he had seen and heard in the spirit-land. He declared that Sa'galhee Tyee, the Great Chief above, desired the Indians to return to their primitive manners, and that "their present miserable condition was due to their having abandoned their own religion and violated the laws of nature and the precepts of their ancestors." He claimed power to control the elements, and having predicted some eclipses, with the aid of an almanac and the help of a party of surveyors, we must conclude that mingled with Smohalla's delusions there was not a little of deception.

"You ask me to plough the ground!" said he, "shall I take a knife and tear my mother's bosom? Then, when I die, she will not take me to her bosom to rest.

* We are apt to regard Indians as a strictly stay-at-home people, but there are numerous instances of long wanderings on the part of individuals. Henry and Harman mention meeting with stray Iroquois near the Rocky mountains. Zeisberger refers to a Carib woman and her daughter who resided with his people, the Delawares, at Fairfield on the Thames, Upper Canada, near the end of last century. One of the Canienga (Mohawks) found his way a few years ago to England, where he married well, and ultimately figured in the Divorce Court. Among the Ojibwas on the Chemong Reserve I have met with John Brant, a lineal descendant of Thayendenaga, and another Indian from the Grand River Reserve is known to have made his way to one of the western states where he became a very wealthy man. These, it is true, are exceptions, for, as a rule, the Indian seldom removes far from the home of his own people.

"You ask me to dig for stone! Shall I dig under her skin for her bones? Then when I die I cannot enter her body to be born again."

'You ask me to cut grass and make hay and sell it, and be rich like white men! But how dare I cut off my mother's hair?'

Referring to this belief, Mr. Mooney very graphically says: "The idea that the earth is the mother of all created things lies at the base, not only of the Smohalla religion, but of the theology of the Indian tribes generally and of primitive races all over the world. This explains Tecumtha's [Tecumseh's] reply to Harrison: 'The sun is my father, and the earth is my mother. On her bosom I will rest.' In the Indian mind the corn, fruits, and edible roots are the gifts which the earth-mother gives freely to her children. Lakes and ponds are her eyes, hills are her breasts, and streams are the milk flowing from her breasts. Earthquakes and underground noises are signs of her displeasure at the wrongdoing of her children. Especially are the malarial fevers, which often follow extensive disturbance of the surface by excavation or otherwise, held to be direct punishments for the crime of lacerating her bosom."

Many of Smohalla's followers, "The Dreamers," as they have been called, believe that as there is only one Sa'ghalee Tyee, or Great Spirit, so will all men fare alike, according to their deserts, in the future state, but some of the wilder sort declare that there is no resurrection for the white man.

The Smohalla ritual is extensive and complicated, and as with all Indians, consists mainly of song, dance, and festivities, but, in addition, it possesses a sort of litany in which the principal articles of their belief are recited in the form of question and answer.

The Skookum Bay Prophet.

John Slocum, an Indian of Puget Sound, had lived for some years among Protestant and Catholic worshippers, and possessed in this way a fair knowledge of the white man's religion which he turned to good account in the promulgation of what has come to be called the "Shaker" faith.

As a matter of course, John "died," and on his revival said he tried to get into Heaven but was not good enough. He was told to return to earth and induce his people to become Christians. This was in the fall of 1882.

Besides prayer to God, belief in Christ, the use of the cross and numerous other doctrines and practices based on Protestant and Catholic forms of worship, the "Shakers" went into an hypnotic state, "their

arms at full length shaking so fast that a common person not under the excitement could hardly shake half as fast." They gazed heavenward, while their heads would shake for hours, or for half the night, and one of their most remarkable performances was the *brushing* of each other to remove sins which they declared were so much grosser in Indians than in white people, that in the former the wickedness found its way to the surface of the body, and the ends of their fingers "so that it could be picked off." "Sometimes they brushed each other so roughly that the person brushed was made black for a week, or even sick."

"Brushing," in this case, would be the equivalent of what we call by a similar euphemism, *licking*!

In the cure of ailments they make much noise; prayer, and bells are rung over the part of the invalid where the sickness is supposed to be, while some attendants get on their knees, and hold a candle in each hand sometimes for an hour, believing that by this means the bell-ringers will be aided in removing the sickness.

They keep the sabbath, believe in hell, and always regard the end of the world as being at hand. They forbid "drinking, gambling, betting, horse-trading, the use of tobacco and the old incantations over the sick." Their religion is thus "a mixture of Catholic, Protestant and Indian ceremonies, with a thorough belief in John Slocum's personal visit to heaven, and his return with a mission to save the Indians and so guide them that they, too, shall reach the realms of bliss."

They do not believe in the Bible, because they claim to know all that is required through the revelations of God to their own prophet.

These people suffered much persecution at the hands of the Rev. Myron Eells the missionary on the reserve. Of late the Presbyterians have countenanced the Indian Shakers, and are disposed to regard them as members of the Presbyterian church.*?

The Nevada Messiah.

Wovoka the "Messiah" of Nevada, said to have been the son Tă'vibo, already mentioned, began to pose as a prophet about 1876, but claimed to have received a revelation shortly after the death of his father in 1870. At this time he was little more than fourteen years of age, and may have been predisposed along this line either by heredity, or by association with his father, or both.

*Report of James Wickersham, in the Report of the Bureau of Ethnology, p. 760, part 2, Washington, 1896.

During an eclipse, or when "the sun died," he fell asleep and was taken to heaven, where "he saw God, with all the people who had died long ago, engaged in their old-time sports and occupations, all happy and forever young." After God had shown him all this, and that the place had an abundance of game, He told him to return and teach the people "to be good, to love one another, not to quarrel among themselves, to live in peace with the whites, to work diligently, not to lie, not to steal, to put away all their old war practices," and that by obeying these directions they would join their friends in heaven, never knowing sickness or death any more.

He claimed to have been given power to control the elements, and had five songs for "making rain," the first "brought on a mist or cloud, the second a snow-fall, the third a shower, and the fourth a hard rain or storm," while the fifth cleared the weather. By his direction a letter was written to the President of the United States, offering for a "small regular stipend," to reside on the Reserve, supply the people with news from Heaven, "and to furnish rain whenever wanted," but the letter was not sent.*

Notwithstanding Wovoka's instructions "to live in peace with the whites," and inferentially, to wish them well, it soon became an article of belief among the disciples of the Ghost Dance Religion, that the whites would be eternally destroyed, and all the good things set apart for themselves.

One of the chief ceremonies connected with the teaching of Wovoka is, or was, that the dance should be engaged in every six weeks, and as "everything connected with this dance relates to the coming of the spirits of the dead from the spirit world," it is generally known among white people as the Spirit or Ghost Dance.

This dance differs from all other similar performances known among Indians in having no drum, rattle, or musical instrument of any kind as an accompaniment.

The author of the very excellent volume from which I have summarized these notes on Indian prophets and religions says that "among most of these tribes [Paiute, Shoshone, Arapaho, Cheyenne and Pawnee] the movement is already extinct, having died a natural death, excepting in the case of the Sioux, and that among fragments of several tribes in Oklahoma, the Ghost Dance has become a part of

* On the 19th of July, 1898, Mayor Shaw, of Toronto, received a letter from a white man in Winnipeg, offering to supply showers, varying in copiousness according to need, in the different parts of Ontario then suffering somewhat from drought. The writer proposed to do so by means of prayer, and was careful to explain that he was "neither a child nor a lunatic." *What was he?*

the tribal life, and is still performed at frequent intervals. As for the great Messiah himself,* when last heard from, Wovoka was on exhibition as an attraction at the Midwinter Fair in San Francisco. By this time he has doubtless retired into his original obscurity."

The Micmac Prophet.

In Dr. Rand's "Legends of the Micmacs," page 230, we read of Abistānāooch "who [about 1770] became deranged on the subject of religion, and persuaded himself that he was God; he succeeded in deluding also an entire village of Indians into the same fanaticism. He introduced new doctrines, new forms of worship, and new customs. Dancing was [re]introduced into their worship; day was turned into night and night into day, as they slept in the day time and had their prayers and did their work in the night."

All that we can gather further from the extremely meagre account of the Mirimichi prophet is that he used to sit behind a curtain while his followers kissed his exposed feet; and that he taught a belief in hell, whence we have no difficulty in tracing the source of his "inspiration."

But a hard-headed uncle *on his mother's side*, and who thus had more control over him than his father had, demolished all this prophet's plans by appearing one day in the wigwam temple and giving Abistānāooch a sound thrashing, accompanied with many wholesome admonitions, after which a priest was sent for, to receive the submission of the schismatics, and to impose penances. Thus summarily ended the Church of the Abistānāoochians.

A slight analysis of these summary accounts shows us that out of the eleven United States prophets mentioned, three "died," two went into trances, one became ecstatic after a fast, and one fell asleep. Nothing is said respecting the condition of four when the revelations came to them. All but three are reported to have communed with God, the Master of Life, the Great Spirit or the Great Chief, or to have been simply "in the spirit-world."

Of him who fasted, and of him who went to sleep, it may be said they were in trance conditions, and it is probable that something of the kind affected the four of whom no particulars are given, in which case, they too, would claim to have visited the world of spirits. There is thus seen to have been a sameness of conditions in connection with all, or nearly all these cases, and we can hardly hesitate believing that

* It is only fair to say that Wovoka himself made no claim to Messiahship.

to intercourse with Europeans we may, in large measure look for the cause of the form taken by the revelations, coupled, no doubt, with the universal aboriginal readiness to attribute spiritual influences to dreams.

The idea of eternal punishment is not congenial to the Indian mind, and this seems the more strange when we take into account the disposition of the people themselves and their usual desire to mete out an equivalent for wrongs, if not on the wrongdoer himself, at any rate, on some substitute.* In nearly all the foregoing cases the incentive offered for good behaviour was heaven as a reward, without hell as a deterrent. Ta'vibo alone declared that the bad Paiutes "would stay in the ground and be damned forever with the whites," but even this was more like a mere negation of happiness than the infliction of everlasting pain, which, to the Indian, does not appear compatible with the attributes of the Great Spirit.

It will be observed from what follows that Ska-ne-o-dy'-o, the Onondaga prophet, denied only to white folk the privilege of entering heaven, without assigning them to a place of woe.

The reasons assigned in the foot-note statements respecting hell are "missionary." Grimm says, "The idea of a devil is foreign to all primitive religions."

But we must not attribute imposture-motives to the native prophets any more than to Mahomet, Swedenborg, Edward Irving, and many others that might be named. Psychologically, the Indian differs from the white man immeasurably more than he does physically. His habits of thought are totally unlike ours and force him to correspondingly different conclusions. A true child of nature, unless when (as in modern times) contaminated by contact with a civilization he cannot readily assimilate, except in so far as it ministers to the very lowest of his instincts, he is governed mainly by phenomena and tradition. His every turn is dominated by a spirit of religion or of superstition, just as we may choose to view it. His faith in the mediation and direct agency of spirits is unbounded. He engages in no act without taking

* "If thou wishest to speak to me of Hell" they sometimes say, "go out of my cabin at once. Such thoughts disturb my rest and cause me uneasiness among my pleasures." "I see very well that there is a God," another will say; "but I cannot endure that he should punish our crimes."

"No," said an impious man, "I will not listen to what they preach to us about hell. It is these impostors who, because they have no other defence in this country, intimidate us by such penalties in order to save their own lives."

Lalemant's Relation of 1642 pp. 189 and 190. Cleveland ed. vol. 23,

them into account.* They are part, and a very large part of his existence, asleep as well as awake. To him, undoubtedly, "We are such stuff as dreams are made on," and dreams regulate his life. "Like begets like," so dreams beget dreams. No one has more frequent or more vivid dreams than has he who believes in them, and primitive man everywhere, by heredity, by association with others like-minded, and no small degree on account of indigestion, is the most successfully realistic of dreams. From dream to vision is not a very long step when the subject is controlled by a powerful imagination; for violent emotion, rhapsody or ecstasy, convulsions or epilepsy, hypnotism and trance often intervene, all of which manifestations are attributed by him and his friends to supernatural agency. And why not? It has always been so taught—the people have always believed thus, and in the whole of their experience nothing has happened to discredit this belief. Between his every day life and such events he makes no distinction. To him a vision and a revelation are as natural as a dream or a trance—nothing to him is supernatural, unless we are pleased to state it the other way, and say that he regards every event as supernatural. The effect is the same.

The "prophets," when the trance or vision stage has been reached, and who up to that point may have been without guile, now begin to feel the flush of importance, and a consequent disposition to maintain the dignity they have attained, and, either pretendedly, or really and with full intention, assume the trance or hypnotic condition, and, in the latter case, once that has been done successfully, subsequent

* The early missionaries regarded this as a placing of dependence on the devil. Lalemant in 1645 wrote, "Not that, after examining their superstitions more closely, we find that the devil interferes and gives them any help beyond the operation of nature; but nevertheless they have recourse to him; they believe that he speaks to them in dreams; they invoke his aid; they make presents and sacrifices to him; sometimes to appease him, and sometimes to render him favorable to them. they attribute to him their health, their cures, and all the happiness of their lives." Lalemant had begun to disbelieve in the devil's direct collusion with the savages, as many of the other missionaries then believed, and continued to believe. Elsewhere he says, "The greatest opposition that we meet in these countries to the spirit of the Faith consists in the fact that their remedies for diseases, their greatest amusements when in good health, their fishing, their hunting and their trading; the success of their crops, of their wars and of their councils—almost all abound in diabolical ceremonies."

Relation of 1645-46. Cleveland edition, vol 28, p. 53.

Father Paul Ragueneau, however, did not accept this view at all. In his *Relation*, (1647-48) he wrote, "I do not think that the devil speaks to them or has any intercourse with them in that way" [by dreams], and this conclusion he says he arrived at "after having carefully looked into the whole matter." Cleveland ed. vol. 33, p. 197.

attempts become comparatively easy.* On such occasions new revelations are vouchsafed, and should these prove neither too wild nor impossible on the one hand, or meet with a reasonable amount of corroboration in the course of events, on the other, the prophet may pass away "in the odor of [Indian] sanctity."

SKA-NE-O-DY'-O AND IROQUOIS PAGANISM.

Even as among ourselves, the aboriginal adventurer has sometimes proved himself a real reformer, and, thus far, a true prophet. In this class we must reckon Ska-ne-o-dy'-o, or Ska-ne-o-di-re'-o† (Beautiful Lake) who professed to receive his message in the year 1790.‡ Almost since boyhood§ he had lived a dissolute life, and at the time he received his revelation he had been suffering a four years' illness. According to Morgan,|| Ska-ne-o-dy'-o said, "I began to have an inward conviction that my end was near. I resolved once more to exchange friendly words with my people, and I sent my daughter to summon my brothers Gy-ant'-wä-ka, or Cornplanter; and Ta-wan'-ne ars,¶ or

* The practice of bringing on swoons or fits by religious exercises, in reality or pretence, is one belonging originally to savagery, whence it has been continued into higher grades of civilization. Tylor, *Primitive Culture*, vol. II., p. 579.

† This is the Mohawk form of the word, a name formerly applied to Lake Ontario. The termination, io, now meaning *beautiful* as in Ohio and Ontario, Hale and Cuog, say, meant *great* or *principal* formerly, as in Onontio, Great Mountain, and Hawenio or Rawennio, the Great Master. Ska-ne-o-dy'-o, is the Onondaga form, here used because the prophet was of the Onondaga nation.

The name is still used as the title of an Onondaga chief.

‡ Although in any case the date is recent, still there is a difference of opinion to the extent of ten years, some authorities claiming that Ska-ne-o-dy'-o got his revelation in 1800.

For many of the statements that follow connected with Ska-ne-o-dy'-o and his teachings, I am indebted to Morgan's "League of the Iroquois," and to a paper by the Rev. Dr. W. M. Beauchamp, "The New Religion of the Iroquois" in the *Journal of American Folk Lore* for July-September, 1897, pp. 168-180. I have to thank this gentleman also for some information on the same subject communicated by letter. Further particulars were gleaned on the Grand River Reserve from conversations with the best informed chiefs and others.

§ He is said to have been born in Ganawaugus, New York State, about 1735.

|| "League of the Iroquois," p. 234, and following pages.

¶ Ska-ne-o-dy'-o, on the Grand River Reserve, insisted that this name should be Ta-wan-nyas, or To-wan-ñas, but it may be noted that in the various dialects of the Iroquois, names as well as other words take more or less different forms.

On the same authority, Gy-ant-wä-ka was only half brother to the prophet, and Ta-wan-ñas was his nephew. This statement merely serves to show how much the new is driving out the old from the minds of the Indians, for according to the scale of Huron-Iroquois relationship, not only is a father's brother a father, and a mother's sister a mother, but a father's brother's son, and a mother's sister's son are called brothers, not nephews. See tables of relationship by L. H. Morgan and Sir John Lubbock, the latter facing p. 161, in *Origin of Civilization and Primitive Condition of Man*, Appleton, New York, 1882.

Black Snake. . . . A man spoke from without and asked that someone might come forth. I arose, and as I attempted to step over the threshold of my door I stumbled, and would have fallen had they not caught me. They were three holy men, who looked alike and were dressed alike.* The paint they wore (*sic*) seemed but one day old. Each held in his hand a shrub bearing different kinds of fruits. One of them addressing me, said: 'We have come to comfort you. Take of these berries and eat; they will restore you to health.'

This is the story as told by So-sé-ha-wa. Ska-ne-o-dy'-o's grandson at a religious council forty-eight years after the event, and we all know how much allowance is to be made in the case of merely verbal narratives, even at second or third hand.

Another story is that near the end of his four years' sickness, on going out-of-doors in obedience to someone's call, "he was so much astonished at seeing a man and woman whom he had never seen before, that he dropped dead on the spot," and still another is that of Clark, quoted by the Rev. Dr. Beauchamp, thus:—"About the year 1790, while lighting his pipe, he suddenly sank back upon his couch, upon which he was then sitting, and continued in a state of insensibility for six or eight hours."

As a matter of study in the veracities respecting so comparatively recent an event, these accounts are valuable.

In the concluding part of the story there is more agreement, but still some clashing.

When his daughter returned with Cornplanter and Rattlesnake (having travelled all night) the former at first declared Ska-ne-o-dy'-o dead, but Blacksnake having felt the body very carefully, thought not, and Cornplanter himself becoming doubtful, refused to sanction burial, although many people had come together for this ceremony. After three days he became conscious, or, as the Indians put it, "the spirit returned to the body, and Ska-ne-o-dy'-o opened his eyes."

The story of So-sé-a-wa is, that his grandfather lay seemingly dead for only half-a-day, and "When the sun was half-way to noon he opened his eyes."

* In Dr. Beauchamp's quotation of Beautiful Lake's remarks in the *American Journal of Folk Lore*, this sentence is followed by, "There was another whom I would see later." This does not occur in the copy of Morgan's *League of the Iroquois*, to which I have access, but the substance of it appears farther on, p. 236. As it stands here it may be an interpolation of some recent preacher; at any rate, the form of expression was not in use in the days of So-sé-a-wa (Ska-ne-o-dy'-o's grandson,) who tells the story. To see one "later" is only a few years old. An Indian told Dr. Beauchamp that the fourth person undoubtedly was Christ.

However this may have been, we are more concerned to know what Ska-ne-o-dy'-o saw and heard during his vision. The three persons or angels, were young-looking, finely dressed in Indian costume, and carrying bows and arrows. One of them held a huckleberry branch full of berries (some say each had a branch bearing a different kind of fruit) and these he ate at the request of the "three persons," who forthwith proceeded to deliver to him a message from the Creator or the Great Spirit. They informed him that the Great Spirit made man and intended men and women to marry and have families; that they should be very kind to their children, teaching them to be respectful and respectable, and to take care of their aged parents; that children are not to be despised on account of deformity or any kind of ugliness: they are not to be provoked; not even to be whipped; and married persons having no children of their own, should adopt orphans or homeless children.*

Husband and wife should not separate, if possible, but if they could not live together peaceably they might separate.

"The angels," so the story goes on, "said to me 'Tell the people on the earth that the husband and wife must love one another, and continue to live and love thus until death separates them, except when such marriages are unfruitful. Then separation may be right, and each one may marry again.† It is pleasant to the Great Spirit when a mother has ten children born to her; so much so, that all her sins will be forgiven, and after this life she shall enter into the presence of Ha-wa-né-yu.' "‡ This is the teaching observed on the Onondaga Reserve in New York, but on our Grand River Reserve, I was informed by the present Ska-ne-o dy'-o (John Gibson) and Dah-ha-wen-nond-yeh (Words come flying), that the Great Spirit prefers families of twelve.

The Great Spirit is strongly opposed to miscegenation, and accordingly has advised that no Indian should marry a white person or a negro.

The rites of hospitality are inculcated through this revelation. No one in want is to be turned away from the door. A white person

* Although Pagan Indians seldom punish their children, considerable care is taken to make the latter "keep their place." Until six or seven years of age they are not allowed to occupy seats at table—they must stand; and no child will keep a seat at any time should an old person enter the house and all the seats be in use.

† In direct opposition to this is another statement, viz., that the angels told Beautiful Lake, "If a man and wife have no children, they ought not to dispute with one another, or leave one another, but should remain man and wife as long as they live."

‡ A form of Rawen Niyoh, the Creator.

is to be treated just as well as an Indian, even to sharing the last bite with him.*

The white man's medicine should not be used on any account. The Great Spirit intended that the Indian should employ medicines taken from plants only; and He will always see that certain persons, both men and women, shall know how to prepare them. Neither should any Indian communicate this knowledge to a white man unless he "belong" to the Indians. So-sé-ha-wa taught—"Our Creator made tobacco for us. This must be used in administering medicine. When a sick person recovers, he must return his thanks to the Great Spirit by means of tobacco, for it is by His goodness he is made well." The medicine-man should make no charge, but ought to accept what the patient can afford to give him—if poor, he need not pay anything at all. When there is no Indian at hand who knows of a proper remedy, then a white doctor's services may be employed.

In matters of religion, according to the preacher Hoh-shah-honh. "The angels also said, 'You shall worship the Great Spirit by dancing the turtle-dance at the new moon when the strawberry ripens. At the new moon of the green corn you shall give a thanksgiving dance. In the mid-winter, at the new moon you shall give another thanksgiving dance—it shall be the New Year's dance, but you must not burn the white dog as you have been doing. You shall have a thanksgiving dance at the new moon at the time of the making of sugar. You shall dance at the new moon of planting time, and pray for a good harvest. You shall dance at the new moon of the harvest time and give thanks for what the Great Spirit has given you. You shall make your prayers and dance in the forenoon, for at mid-day the Great Spirit goes to rest and will not hear your worship.'" Hoh-sha-honh said also, "Our religion teaches that the early day is dedicated to the Great Spirit, and the late day is granted to the spirits of the dead."

On the Grand River Reserve the preachers observe this forenoon's injunction. During the preparatory days of a feast they always deliver their addresses before mid-day, but the people themselves when performing their share of the ceremonies pay little attention to this direction, as we shall see farther on.

The successors of Ska-ne-o dy'-o in the priestly or preacher's office denounce the use of the fiddle at dance-feasts, only drums and rattles are used, the sounds from which can scarcely be called music, although by means of these time is beaten to give rhythm to the dance. Only

* A surly old Indian once refused a night's lodging to a poor white boy, and next day the house was struck by lightning and the Indian was killed !

in a few dances is it allowable to use a wooden fife or flute, having six finger holes, and which is blown by means of a small round hole in the end.

It is mentioned by Dr. Beauchamp that "cornets and organs have come in" at Onondaga, but our Canadian Iroquois adhere closely to the old instruments alone. It is not clear that Beautiful Lake himself ever forbade the use of the fiddle, or of cards, which are also *tabu*, but both Hoh-shah-honh and So-se'-ha-wa declare that the "Four Persons" told Ska-ne-o-dy'-o it would be a sin for Indians to employ the one for music, or the other as a game. "Card-playing is wicked," said Hoh-shah-honh, "your people must not play cards. Violin-playing is wicked. The Great Spirit has not given your people the fiddle. The white men brought cards across the great salt lake, but you must not take them in your hands. They are from the Evil Spirit. They also brought the fiddle across the great lake for you to play. That you must not touch." But Ska-ne-o-dy'-o himself was very explicit in his remarks on drunkenness, and he spoke feelingly. He declared that rum was a white man's drink, although it does not do even him any good, and that it is ten times worse for an Indian. He said, "If you are driving a horse, the smell of rum will make him run away—if you try to catch fish, the fish will hide—if you go after deer, the deer will smell you a mile off—if you try to dance, or to run, or to sit still, you will have no sense—your dog will not like you, your things will not grow."

The inhibitions respecting the use of fiddle, cards, and alcoholic drinks, whether having in each case come directly from Ska-ne-o-dy'-o or but secondarily from the preachers as a result of his teaching, show a full knowledge of Indian character and a desire to guard the Indian against white contamination. Gambling on general principles is not only not prohibited—it is encouraged.

In this connection should be mentioned also the strict injunction of Ska-ne-o-dy'-o against the sale of land to the whites. In his day alienation of lands had worked much mischief among his own people and he was corresponding strong in denunciation of the usage.

The prophet said very little about religious observances, except that the people on arising and retiring should offer short prayers, but Hoh-shah-bonh has amplified these directions by insisting on a prayer at each of their three daily meals.

In addition to these precepts the moral code of the Indians in question follows our own so closely as to make one sometimes doubt

the propriety of applying the term *Pagan* to them, although this name does not necessarily imply anything disreputable. In conduct and habits, as members of the community they are quite equal to Christians, but notwithstanding the amount of quiet, undemonstrative toleration they exhibit towards others, they allow only a scant measure of mercy to the white man, who, according to their teaching, cannot go to the Indian heaven, and they do not appear to recognize the existence of any other. A single and provokingly limited exception was made in the case of General George Washington, who, on account of repeated kindness to the Indians, has been permitted to get half way, but here he must forever remain. Although lonely, he is contented, and is always pleased to give a kindly look to those who pass him on their way higher! Dr. Beauchamp was told that Washington had been allowed to reach the gate of heaven, and that he stood there with his pet dog. The same writer adds, "All agree that he was permitted to leave the earth because of his kindness to the Indians after the Revolution. They say that their allies left them to their fate, and said he might exterminate them if he wished. He answered that the Great Spirit made them as well as him, and this would be a sin. So he let them go to their homes and live. For this good deed he comes as near Heaven as a pale face can. They could not have put a high estimation on William Penn and others. Mercy was more to them than mere justice. This is what Beautiful Lake saw, and what the angels told him. 'He looked and saw an enclosure upon a plain, just without the entrance of Heaven. Within it was a fort. Here he saw the Destroyer of Villages [Washington], walking to and fro within the enclosure. His countenance indicated a great and good man. They said to Beautiful Lake, The man you see is the only pale face who ever left the earth. He was kind to you, and extended over you his protection. But he is never permitted to go into the presence of the Great Spirit. Although alone, he is perfectly happy. All faithful Indians pass him as they go to Heaven. They see him and recognize him, but pass on in silence. No word ever passes his lips.'"

One might reasonably have supposed that if any white man had a claim to associate with his red brothers in their Kalevala, or Home of Heroes, that that man was Sir William Johnson, of whom it has been asserted that he was 'just and honorable' in all his dealings with the Indians; that 'he treated them affably and with dignity;' that 'he won their confidence and respect,' 'sometimes assumed their dress,' and was



PLATE IX.

Miss Lizzie Davis (daughter of chief Shorenhowane—Isaac Davis, a Mohawk) in North-West Indian costume, from a photograph presented by Mrs. Brant-Sero.



PLATE X.

The late chief (Sa-ka-wen-kwa-rah-ton) Vanishing Smoke -- John Smoke Johnson (Mohawk). He was the last Indian who was personally acquainted with Joseph Brant. He laid the corner stone of the Brant Monument in Brantford, in 1886, and died three weeks afterwards, aged nearly 94.



PLATE XI.

Junior Chief Deh-ka-nen-ra-neh—Two rows of People—A. G. ' Smith
(Mohawk). Recently Speaker of the Six Nations' Council.
Deh-ka-nen-ra-neh has also acted as Interpreter
for the Council, and served several
years as clerk in the Indian
Agent's Office,
Brantford.

100



PLATE XII.

Chief Isaac Duxtater, senior, Mohawk. Subordinate, assistant or
minor chief to Hiawatha.

111



PLATE XIII.

Sa-ke-jo-wa—David Vanevery (Seneca).

20



UN

PLATE XIV.
John Carpenter (Mohawk).



PLATE XV.

Hy-joong-kwas (He tears Everything) Abraham Buck, (Onondaga). He is chief of the False Face Society and Chief Medicine Man of the Longhouse people, or Pagans. Hy-joong-kwas is a brother of the late Skanawti, John Buck, Onondaga Fire-Keeper, and of Mrs. Reuben, whose portrait appears elsewhere. Their mother was a Tutelo. Hy-joong-kwas is a very dignified and amiable old gentleman.



PLATE XVI.

Mrs. Reuben, a Tutelo on her mother's side. Sister of Hy-joong-kwas, and aunt of Mrs. Davis, who is represented in the corn-pounding illustration. She is 84 years of age.

elected a sachem * by the Mohawks. Governor Clinton made him Indian Commissioner, he was subsequently appointed Superintendent of Indian Affairs, and 'even after the surrender of Canada to Great Britain, he retained his influence over the Indians.' Surely such a one was well qualified to take a place at least outside of the gate, and even a little nearer to it than George Washington, but for some reason peculiar to Indian notions of propriety, Sir William has been wholly overlooked.

One explanation offered is that as he had been dead for twenty-six years before Ska-ne-o-dy'-o received his 'revelation,' the 'Four Angels' forgot all about him. Another is that in all probability Sir William had found cause to reprimand, or otherwise offend the future prophet during some of the time when the latter was not on his good behavior. A third is that the 'revelation' came in 1790, and as Washington did not die until 1799, it was utterly impossible that Beautiful Lake could have mentioned the General in any such connection then, and that for this reason the statement must be regarded as a future 'revelation' vouchsafed to the prophet or to one of his successors while the death of the great man was yet of recent occurrence, and a very general subject of conversation.

In accordance with the instructions of Hoh-shah-honh, the disciples of Ska-ne-o dy'-o are provided with ample opportunities for social gatherings of a public kind, for he instructed them to "forget not the assembling of themselves together" on stated festival occasions, mainly as religious duty, but, no doubt, in large measure for purposes of good fellowship.

Beginning with the mid-winter or New Year Festival, lasting ten days, they are commanded to hold another at the new moon of maple-sugar-making-time, one at the new moon of seeding-time, one at the new moon when the strawberries ripen, one when the green corn becomes fit to eat, and, last of all, one at the new moon of harvest-time. But in addition to these authoritative or incumbent festivities, public dances may be arranged for in connection with any important event, to exemplify which it may be stated that at the Seneca Longhouse a public dance (and feast of course) was appointed to signalize

* An erroneous belief exists respecting white chiefship among the Indians, When a white man is, for any reason, adopted by the Indians, it does not follow that he is made a chief. Indeed, it is beyond the power of the Indians to "make a chief" in this way. The ceremony of adoption really implies little more than the bestowal of a name, although in former times it meant all that was involved in kinship. See *Chiefship*, following.

the return of Ka-nis-han-don from Toronto after he had spent some time here supplying the words of speeches and the music of songs for use in this report ; for he came with the consent and approval of the Seneca Longhouse as the best man that could be chosen for such a purpose.

MID-WINTER FESTIVAL.

On the first day after the new moon in the Indian month corresponding to the end of January and the beginning of February, the Mid-Winter Festival begins.

Runners are sent out to summon the people to the Longhouse, where what may be called a service is conducted by one or more men of advanced years, who are known as "preachers." At the meetings which are held every forenoon for three or four days, the preachers address the people in set speeches with reference to the goodness of the Master of Life or the Great Spirit, and with exhortations respecting the behavior of those present. This year (1898) the preacher at the Seneca Longhouse was the venerable John Styres, and his assistants were the equally venerable and even more dignified-looking Abraham Buck, and the Head Man of the ceremonies for the year, William Williams (Ka-nis-han-don). A portion of each forenoon is occupied by the people in making short speeches in which they offer general confessions of shortcomings.

The last two nights are known as "Ashes," but no reason is given for this beyond the statement that it is by direction of the Four Persons or Angels, to whom particular reference has been made in the remarks respecting Ska-ne-o-dy'-o.

During the five following afternoons and nights the proceedings are of a totally different character, being directed wholly by the Head Man, or Master of Ceremonies, and consisting mainly of addresses by himself and others, interspersed with song, dance, dream interpretation, spraying and anointing of heads, scattering ashes, feasting and burning the white dog.

As special reference will be made to these as they are mentioned in the subjoined account, or in separate sections thereafter, nothing more need be said regarding them at this point, where it may also be well to impress upon the reader that the proceedings were conducted throughout with the utmost gravity, unless a slight exception be made to the occasional breaking out of a smile on some faces during a few of the most vigorous dances, or among those who were engaged in the interpretation of dreams. Solemnity, sincerity, unanimity and good

humor prevailed, and, as a somewhat inquisitive guest, I received unqualified Indian courtesy, perhaps to some extent on account of being an adopted Mohawk.

Ceremonies preceding the burning of the white dog.

The proceedings of what may be called the irregular drama, performed on several nights, are so much alike that a description of what took place on one occasion will answer for all. For this purpose, therefore, those of the Sunday night and Monday morning, preceding the Burning of the White Dog may be taken.

According to the announcement made at the close of the meeting on the previous night, or, rather early morning, the Sunday night services were to begin at 8 o'clock, but punctuality is not characteristic of the



A Dance at the Longhouse.

Indian, and I was assured that nothing would be done before half-past eight at any rate. As Ka-nis-han-don, (Slope on the Side of a Valley) the Master of Ceremonies, resided in the house of Dah-ka-he-dond-yeh, who kindly accepted me as a guest, I arranged to go with him to the Seneca Longhouse, being thus assured that nothing could be done before our arrival. We reached the place about a quarter to nine o'clock to find only some six or seven women seated at the Four Brothers' end. Some of these were smoking clay pipes, and all of them seemed to be comfortable, yet uttering not a syllable to one another!

Their dresses were mostly of plain stuff—woollen, or cotton print, but in every case the head and most of the body were closely covered

with a bright tartan shawl. As the number increased, a few appeared wearing highly colored dresses—green, yellow, and red—and one or two wore plain red shawls, but tartans of large check and of bright colors predominated—Rob Roy, Royal Stewart, and Gordon were represented, but many were of fancy patterns. Girls of all ages, from babyhood up, were similarly provided, with few exceptions. One had a 'store' hat with ribbons and feathers, and two or three wore red kerchiefs, which they removed from time to time as they engaged in the dances.



Ka-nis-han-don.

The men as a rule, did not appear in anything superior to their everyday clothing. Even some of the chiefs and warriors who took

active parts in the ceremonies were conspicuous proof that in their case the tailor did *not* make the man.

At half past nine o'clock, the Longhouse being well-filled, Kanis-han-don, from his place on the north side, and the Two Brothers' end rose, with head uncovered, and facing the west or Four Brothers' end, addressed those present for fifteen minutes. Nearly two-thirds of this time he spoke in a somewhat high tone—a sort of pulpit voice—this was followed by a rather monotonous delivery of what sounded like a dull chant, and he concluded his remarks with a sentence or two in his natural tones. (See Brant-Sero's version of the original, and his English reading of it, following).

Chief Johnson Williams, from the opposite side, spoke for five minutes, after which, and till four o'clock the next morning without intermission, the proceedings consisted mainly of music, song, dance and speech.

Prolix as it may appear to mention even briefly, the frequent repetitions that occurred during the six hours' performance, there is perhaps no other way by means of which the reader may so well form anything like an intelligent idea of this pagan ceremony. I copy, therefore, from notes made at the time, just as the sounds and movements occurred.

Rattles - Song—Big Feather Dance * (Ostohraogwah). Men and women join in the dance: the men behind each other, and the women arranged similarly. One woman ninety years of age takes her place with the younger ones.

*I have tried in vain to find something relating to the origin of the Feather Dance, which I am convinced is of ancient date. As it is at present conducted, there is nothing to connect it with its name, but there must have been at one time. It is said to have originated when Hiawatha formed the Great League, but references to this mythical personage and his time are not uncommon in the face of such difficulties.

Among primitive folk, dancing is largely a substitute for prayer, or, as Heine says somewhere, 'dancing is praying with the feet.' Ceremonies for the cure of sickness, in declaration of war, in ratification of peace, and on important occasions of every kind are marked by numerous dances.

Those connected with their New Year ceremonies most assuredly possess a religious significance.

One Sunday, while I was on the Reserve, a dance was given and a game of lacrosse played for the recovery of a young man of the Upper Cayugas, who was ill with lung trouble.

An incident of this kind serves to bring out how tenaciously some of these people cling to their ancient faith and customs.

Some of our own ancestors indulged in solemn dances until a comparatively recent date.

Prof. Gummere points out (*Introduction to old English Ballads*, p. lxxviii) that "dance and song were common at mediæval funerals, and a pretty little song known as *Dans der Maechdeken*, known as late as 1840 and sung on the occasion of a young girl's funeral, by the maidens of her parish, seems to be a distinct survival of the earliest choral dances at a funeral,—those pagan affairs against which the church made war."

Dance ends. Men take off their hats. All but two of the women and seven of the men remain on the floor.

Another dance.

Small drum is now added to the rattles for musical purposes.

Three boys from 4 to 6 years of age join in the second dance.

Long pause.

Ka-nis-han-don speaks.

One man is sprayed by several men. (See remarks on spraying, elsewhere).

Meanwhile, drum, rattle and song go on—Song:—"Hoh-huh'-hi, hoh-huh'-hi, hoh-huh'-hi," thirty times. *

Each "Hoh-huh'-hi" to beats of the drum and rattle.

Closing syllable of song "Yoh" in a loud tone.

Pause.

Rattle at first slowly—as it becomes faster the drum is beaten.

Bear Dance. Men and women.

Head man speaks.

Buffalo-horn Dance. Men and women. Dancers sometimes facing outwards, stooping slightly.

Johnson Williams speaks.

Drum and rattle.

Another spraying while a women's dance is going on.

David Sky sings.

Women sing also as they move around the song bench. Their song like a wail (in minor key).

Head man speaks.

Spraying—men and women sprayed by men and women—indiscriminately, apparently.

Johnson Williams speaks.

Head man speaks.

Women's and Girls' Dance. Five rattles and drum.

Head man speaks (he announces another bear dance).

Singing led by Peter Williams.

Bear Dance concluded with a whoop.

Head man speaks.

*Describing a sacred pipe song at the Kansa worship of the Thunder Being. Mr. Dorsey says of the last line:—

"Yu! yu! yu! Hü hü! Hü hü!" which is the chorus sung by all the large and small Hanyá men, "This last line is an invocation of the Thunder Being." *Bur. of Ethn. Repts.* p. 385, 1889-90

It is probable that the similarity of this chorus to that of the Iroquois is purely co-incidental, but it is none the less striking on this account.

While he is speaking two masked dancers in costume run through the Longhouse entering at the east and going out by the west.

Head man sings.

Isaac Williams sings.

Chief George Key speaks.

Drum and rattles for Women's Dance.

Head man speaks.

Another Bear Dance during which the singing is led by Wallace Crow.

David Key speaks.

Seven boys in husk masks (made up of corn-husks) enter.

Head man speaks, and while he does so the dancers are performing antics among those on the floor—shaking rattles and making subdued sounds with their mouths. [This was explained as being for the purpose of making room for themselves].

When the Head man ceases to speak the masked boys give the Husking Dance.

False Face Dance—followed by Bear Dance, and speeches by the Head man and David Key.

Wm. Echo leads the singing.

Others repeat "Heh-heh-heh-heh-heh," and the song is closed by a very loud "Wah-h-h-h-h!"

John Styres (the preacher) addresses the people, and is understood to say he is not quite sure about the propriety of a 'chiel being among them takin' notes,' but he said it in Seneca. It is explained that the 'chiel' is an Indian by adoption, and this is satisfactory.

Head man speaks a short time in a low and impressive tone, then sings the song of the Burned White Dog. At intervals others join with a "Wah-h-h-h!"

Short speeches by George Silversmith, William Williams, John Styres and Johnson Williams.

Chauncey Peter sings the Bear Dance Song.

Drum and rattle.

Several persons of both sexes, young and old, seat themselves on the song-bench to be sprayed, while forty-two men, twelve boys and twenty-five women circle about the bench in the Bear Dance. One woman is sprayed five times, by two men, two women and one boy.

David Key speaks.

Drum and Rattle.

Women's Dance, engaged in by twenty-one women, all apparently, wives.

Johnson Williams and the head man speak.

Drum, rattles and song—introducing the False Face Dance.

John Silversmith sings with an accompaniment of six rattles and the drum ; during this time the women have another dance, occasionally turning a little from side to side, and moving the hands alternately up and down in front of their breasts.

A husky-masked dancer passes erratically through the Longhouse from east to west.

Chief George Key speaks.

Drum, and rattle introduce the Fish Dance in which a hundred and four join. At intervals men (in pairs) face each other, and women (in pairs) face each other. Then, following in single file, dance with a quick step round the room, requiring all the available floor space.

Louis Dixon speaks.

Drum and rattle—very quick beat—for Husking Dance, in which eighteen husk-masked dancers take part in fast time.

The Head man speaks.

Wallace Crow sings.

Drum and rattles beat for another Bear Dance, during which a man and woman are sprayed.

Johnson Williams speaks and announces the Wild Pigeon Dance (O-ri-deh).

In this dance the performers do not follow each other in single file round the song-bench, but march trippingly three and four deep—probably in allusion to the flight of pigeons in immense numbers.*

This dance concludes with a united “Heh-h-h-h-h-h!”

Five rattles and the drum introduce another Women's Dance, in which a “new song” is sung. In this dance all the women for the first time appear bareheaded.

Head man speaks.

Ka-zeesh-sah (Corn-husk False Face Dance).

Seven dancers in fantastic costume, with masked faces and feather head-dresses perform wildly for a few minutes. Part of the time they are on their hands and knees rushing about among one another. A whoop is the signal to stop, and they seat themselves on the song-bench, which has been removed to the north side of the house to allow room for this dance.

* Even within the memory of man flocks of these birds have been known to darken the sky, and when alighting in the woods their weight has broken the branches of the trees.

La Hontan states (*Nouveaux Voyages*, 1705) that their numbers were so immense, and the damage they did to the crops so great, near the close of the seventeenth century, that the Bishop of Montreal was obliged to exorcise them !

Chief George Key speaks, and then is made what is called "the first offering," of food or tobacco.

This is followed by a scream, and next comes another dance by the maskers. The "second offering" is made, another scream or whoop is given—the dancers sit with heads bowed for a little, then engage in a third scrambling on the floor, when, on taking their seats the "third offering" is made. In connection with each offering, a different chief made a short speech.†

A tap produced perfect silence, when Ka-nis-han-don spoke apparently by rote (as no doubt all the speaking was), while the dancers sat with their heads bowed.

Conclusion signalized by a whoop.

Rattles, drum and song.

Another dance followed by a whoop.

Head man speaks, announcing War Dance, which as in other cases is introduced with music of drum and rattles. Only men take part. Dance a vigorous one. Ends with a grand whoop.

War Dance repeated.

Head man speaks.

A number of men appear in fancy dresses, ornamented with bead-work, bangles, spangles and feathers. Wild whoop at the conclusion of Ka-nis-han-don's speech.

Another War Dance.

David Key speaks, and is answered by three whoops.

Another War Dance, at the close of which three whoops are given.

Again they dance the War Dance.

Head man and George Key speak.

Rattles (turtle-shell this time) and drum. Dance in very quick time, and kept up with great vigor. A brief pause follows this dance.

Turtle-shell rattles (no drum), several whoops—another extremely vigorous dance follows, all the men shouting "Hoh-ho-ho-ho-ho-ho."

David Key speaks.

Rattle, drum and dance—men in costume, women join them. "Hoh-ho-ho-ho-ho-ho!" Lively dance. Whoops. More "Hoh-ho-ho-ho-ho-ho!" Slow walk round the song-bench.

Rattles, drum, song, whoops. Rapid dance—"Hoh-ho-ho-ho-ho-ho!" Pause—march round—rattles, drum, song.

Rapid and noisy dance to "Hoh-ho-ho-ho!" many times.

† The offerings, it is probable, refer to a time when there was a strictly secret society of False Faces, the members of which, to avoid recognition, thus accepted their portions of the feast, that they might retire to some secluded place to eat. See Morgan's remarks on the False Faces, elsewhere.

Pause—march round—rattles, whoops. “Hoh ho-ho-ho-hoh!” many times.

Similar rounds were repeated nine times. By the time the end of the tenth round was reached, the excitement was high, and the dancers perspired freely. There were several old men who took part in this dance and went through the whole of it. There were also seven boys. During the last few rounds the drummer and rattlers were beating with the greatest possible speed.

Pause.

Delaware Corn Dance, engaged in by both sexes, young and old.

The trip in this dance was short and about as quick as the ticking of a watch. All say “Yoh-yoh!” All the men had their hats off. The dance came to an end by some one vociferating “Heh!”

Chief George Key, David Key, Chas. Silversmith, and the Head man speak.

Grandfathers' or False Face Dance (in masks).

Rattle, drum and song.

Dance by men and women, all the men saying, “Heh-heh-heh-heh!” Keeping time to a fast trip-trip step.

After a pause this is repeated

Head man speaks.

Another False Face Dance.

After a short pause the drum and rattles again go, and once more there is the Pigeon Dance (O-ri-deh).

In this dance four small husk maskers take part, the women singing to the beat of drum—no rattles. When the women stop singing the men begin.

Preacher John Styres speaks.

Music—Skin dance. Very lively—many join. Conclusion—
“Wah-h-h-h-h-h-h!”

As this dance ended seven bedizzened men wearing grotesquely hideous masks enter by the Two Brothers' door in a very disorderly manner and producing a variety of guttural and other sounds. After pawing about along the floor and in the air with apparent aimlessness for a few seconds they make a rush for the stove, the damper of which they remove, open the door, and pull out the hot coals and ashes on the floor, take up some in their hands, and placing their hands, palms upwards, before the mouths of their masks, blow the ashes on the heads of several men and women who have taken their places awaiting this result. Besides this blowing of the ashes, some

of the maskers simply transferred the ashes from their hands to the heads in question and "rubbed them in," blowing at the same time.*

After this, some of the chiefs made short addresses in the course of, and at the conclusion of which, the maskers responded with a quivering and decidedly derisive "Ho-o-o-o-o-o, ho-o-o-o-o-o, ho-o-o-o-o-o!" uttered with great rapidity.

• With this ceremony the proceedings closed at 4 o'clock on Monday morning.

In the preceding tedious and, withal, imperfect account of one night's doings, the only object is to record a programme, without any reference to what may be called the *philosophy* of the proceedings.

BURNING OF THE WHITE DOG.

The ceremonies connected with the Burning of the White Dog, which were announced to begin at sunrise on Monday morning, Jan. 31st, were delayed until after noon. Some difficulty had been experienced in procuring a suitable animal, for, as an Indian stated to me, "It must not be a Newfoundland dog, nor a collie dog, nor a bull dog, only just a nice little Indian dog, all white, you see."†

Perhaps the delay was on account of the dog not having been delivered by the owner before ten o'clock, but the fact that this was

* Among our Hurons also this handling of live coals formed no unimportant part in certain ceremonies, as the following quotation will show :—

‘He (Chihwatenhwa) had been for twenty years steeped in the practice of the Aoutaenhrohi, or festival and dance of fire, the most diabolical, and at the same time the most general remedy for maladies that there is in this (Huron) country. . . . He related to us . . . that when he saw, he had not, like the others, hands and mouth that were fire proof, he made only a pretence of [touching what was too hot] and played his part to the best of his ability.

At the end of some time he had a dream in which he saw himself at one of these dances or festivals, and handling fire like the others, and he heard . . . a song which he was astonished to know perfectly on waking. At the first feast of this kind . . . he began to sing his song . . . and felt himself becoming frenzied—he took the burning embers and the hot stones with his hands and teeth from the midst of the live coals, he plunged his forearm to the bottom of the boiling kettles and all without any injury or pain, in a word, he was master of his trade, and since then he has been present at three or four dances of this kind in one day, for the healing of the sick.”—*Jesuit Relation, 1640-41*, Cleveland edition, vol. 21, pp. 151 and 153.

Lord Lindsay testified that under hypnotic suggestion he had "handled and seen others handle, red-hot coals with impunity. *Apparitions and Thought Transference*, by F. Podmore. Contemporary Science Series, p. 377.

†In illustration of the good fellowship that exists among these people, it may be mentioned that the pagans on this occasion were indebted to the services of a Christian Indian, who, not only at some trouble procured a suitable animal and paid for it, but provided also the beef required for the closing feast, making himself responsible for the payment. In both cases this was made good to him by the pagans.

not carefully guarded against, shows how much laxity has been allowed to creep in.*

The dog having been taken to the house of David Key, some three or four hundred yards from the Longhouse, was there strangled by George Silversmith, and decked with ribbons and painted by Peter Williams.

Meanwhile the fire was prepared by We-ho-goh-yeh or Loud Voice (John Buck) a younger son of the late highly respected Ska-naw'-a-ti, the old Onondaga Fire keeper. I am unable to say whether the choice of young John for this duty had any connection with the office formerly held by his father.† John Sugar assisted him.

After the dog was strangled, fully an hour and a half elapsed before it was sufficiently cold to be removed, meanwhile, however the decoration was going on.

In the Longhouse, which was not at all crowded, Chief Johnson Williams appeared in due time (or rather in over-due time) carrying suspended from his left shoulder, the object of sacrifice, plentifully marked with red spots about the size of a half-dollar. Round its neck body, tail and legs were tied silk ribbons, red, blue, green and white. Its feet were also connected by ribbons to the neck and hips in such a way that the legs remained at right angles to the body as if standing. Another ribbon extending loosely from the fore to the hind feet served as a strap for carrying purposes, the dog hanging body downwards and head forwards. In addition to these ribbons a feather decoration was fitted to the head so as to form a small crest pointing backwards and round the neck was a small string of wampum.‡

The bearer placed the dog on its right side on the song-bench in the middle of the building, head towards the Four Brothers' end, and near to its tail he set a small old chip-basket containing from half a pound to a pound of home-grown tobacco. Having made an address lasting only a few minutes, most of the men went outside, but the women kept their seats. Standing at the south-east corner of the Longhouse several of the men gave a prolonged whoop which was followed by the firing of two or three rifles simultaneously, the rifles

*In former times, on the New York Reserve, it was customary to strangle the dog, (sometimes two of them) on the first day of the New Year ceremonies, after which it was suspended fifteen or twenty feet from the ground until the fifth day when it was taken down and burned. The Cayugas on the Grand River Reserve kill the dog the first day and hang it against the building by its hind legs until the time for burning, five days afterwards.

†Since this was written I have made inquiry and am informed by Ka-nis-handon that young John Buck was chosen on this account.

‡ To show that it is an accredited messenger to Ta-ron-ya-wâ-gon, the Holder of the Heavens.

being pointed skywards* and southwards. This was answered by whoops from Ka-nis-han-don and a companion who were now seen standing near the house of David Key to the south, where the dog had been strangled.

The whoop and volley, and the reply, having been repeated, the Head man's messenger, (who had been sent from the Long house to tel him that all was ready) came forward leaving his superior to approach more leisurely, while the men again entered the Longhouse and took their seats with uncovered heads—nobody smoked, and the air of seriousness that pervaded the assembly reminded one of a good old Presbyterian country congregation on the occasion of "fencing the tables."

In the meantime Ka-nis-han-don was leisurely approaching the Longhouse, singing plaintively. On opening the door at the Two Brothers' end, he paused before entering, and ceased his song as his eye fell upon the white dog.† He then walked slowly and with downcast head to the song-bench, looked for a second at the dog, again began to sing, and continued to do so while he walked three times round the song-bench, when he was stopped at the starting-point by Chief Johnson Williams. After a brief address from this chief, he goes round the bench again, singing, and is this time stopped by Louis Dixon, who delivers to him a short address, at the conclusion of which the male portion of the audience gives a whoop.

Ka-nis-pan-don then indulged in a brief soliloquy, the men giving another whoop at its conclusion.

He next sang for a little while, the audience accompanying him with "Heh-heh-heh," the syllable being uttered fifty times, by actual count on my part.

After another monologue, he again sang, walking round the dog as before. This time he was stopped and addressed by John Silver-smith. When Silversmith was done, the audience again whooped.

Once more Ka-nis-pan-don talked as it were to himself, in a low tone, and was answered by another whoop from the men.

He then walked back and forth on the north side of the song-bench, singing in a more lively tone than formerly to a general accompaniment of "Heh-heh-heh," and as soon as he stopped, the men set up a "Wah-h-h-h-h!"

Indulging in another monologue, he once more sang as he walked sorrowfully-looking, round the dog, and on completing the circuit he

* The intention of firing towards the sky is to attract the attention of Ta-ron-ya-wa-gon.

† According to the tenor of his speech (which follows) he is not supposed to see the dog, but this is how his appearance struck me at the time.

was stopped and addressed by Jacob Hill. When this warrior finished, Ka-nis-han-don uttered a loud "Hooh!" which was the signal for a general whoop.

Standing on the north side and looking towards the Four Brothers' end he again spoke, as it were, to himself, and at last broke out into a song, walking as before, on the north side. In a short time the men gave the whoop—"Wah-h-h-h-h!" and as he continued singing, they all accompanied him with "Heh-heh-heh-heh." At the conclusion of this song some one gave a loud "Hooh-h!" and immediately all joined in "Wah-h-h-h-h!"

Once more he indulged in another soliloquy or monologue* then took to singing as he walked around the white dog, and left the room by the Two Brothers' door. Singing all the time, he marched slowly round the Longhouse, proceeding along the north side westwards, and back by the south to the same door, which he again entered, and (still singing) walked round the dog for the last time.

Having finished this song he proceeded after a brief pause, towards the Four Brothers' door, followed by Chief Johnson Williams carrying the body of the victim suspended from his left shoulder, and the basket containing the tobacco in his right hand.† Three or four warriors accompanied them to the fire which all this time had been burning on the south side of the building, and within fifteen feet of it near the Four Brothers' end. Here the dog was laid upon a small platform of pine boards that seemed to have been made on purpose for its reception. Its head was in the same direction as when the body was lying on the song-bench, and as in that case also, the basket with the tobacco was set down at the animal's tail. After the dog is outside, it is said to be immaterial how its head points, but inside it must be directed towards the west.

Ka-nis-han-don said a few words as he stood beside the dog on the south side of the fire, and he was followed by Chief Johnson Williams who first gave three subdued whoops, after which he made a long speech. Within ten minutes from the time of beginning he placed the dog on the fire, and after another short interval he threw on the fire a small gift of ribbons in a loose bunch‡ Afterwards, at each of

*I have used these words in connection with such utterances, because on the occasions in question the speaker seemed rather to be talking to himself than to the people, his head being slightly bent and his eyes fixed on the floor.

† This, I have since learned, was a mistake. The dog should have been carried over the right shoulder, and the tobacco in the left hand.

‡ All the decorations used on the dog were gifts from the pious, and the bunch of ribbons here mentioned came too late to be arranged on the dog, and was therefore thrown on the fire that its "heart" might accompany that of the dog.

six intervals he threw a handful of tobacco on the burning dog, and last of all he placed in the fire the basket itself with the tobacco that remained in it. At the conclusion of his speech he gave three whoops.

Next, four "warriors," one at a time, sang doleful songs as they walked slowly back and forth across the west end of the fire, while those who were gathered round kept up the constant "Heh-heh-heh-heh!" and thus ended the Burning of the White Dog.

Ka-nis-han-don, the Master of Ceremonies, during the celebration of the sacrifice was dressed in white, having a dark blue sash across his shoulder, and a blue cap ornamented with numerous feathers.*

Five others, (one chief and four warriors) were similarly dressed in white, but variously diversified with spangles and ribbons. All of them had their faces painted with vermilion.

Ka-nis-han-don's face was merely highly colored as if to give the appearance of rosy cheeks, while that of Chief Johnson Williams was marked by three bright lines about one-fourth of an inch wide and three inches long running obliquely downwards from his nose across his cheek.† Of the others I failed to make note.

The proceedings were characterized by earnestness and by a sincerity which, I have no doubt, was as real as it was apparent.

Reference has already been made to the admirable spirit of toleration that exists as between Christian and Pagan worshippers on the Reserve, and this was still further evidenced when some of the Christians not only took part in the dances, and in the ashes ceremony, but assisted very actively at the sacrifice of the White Dog.

The effect of creeds on Indian character all over the continent (unless when a new doctrine is preached by a new prophet) is passive rather than active; at any rate it is seldom violently or virulently active, and as a rule Indians get along admirably, and wholly to their own satisfaction on the old principle of "You let me alone, and I'll let you alone."

WHY IS THE WHITE DOG BURNED ?

Even if we accept the earliest date, 1790,‡ as that of the year in which Ska-ne-o-dy'-o is said to have received his revelation from the Four Persons, or Angels, the ceremonies connected with his teach-

*The Leader or Master of Ceremonies is permitted to dress as he pleases, so long as he wears nothing that is red. As all the Leaders or Speakers must be buried in ceremonial costume, and as red is a forbidden color in grave clothes, it is easy to see why it is objected to in the dress. A Leader may officiate in ordinary garb, but at his death, his people must provide a suit of official garments.

† So marked because Williams is a chief.

‡ Clark's History of Onondaga. The "preacher" in all his addresses refers to the time that has elapsed since the revelation to Skaneyodyo.

ing are scarcely more than a hundred years old, yet there are numerous evidences that during the century many changes have taken place in the ritual, the body of which is no doubt mainly an adaptation, and to some extent, a modification of still older rites and ceremonies.

Originally it was taught that all religious performances must come to an end at mid-day, and while it is true that the 'preachers,' so-called, observe this injunction very strictly, no regard is paid to it by others who perform offices that are considered quite as sacred as are those of the preachers. The reason assigned by the latter both here and in New York, for this prohibition is that the Great Spirit rests during the afternoon, but the pagan laity in both places seem to credit him with being more wide-awake. On the Grand River Reserve they do not appear to think He needs much sleep at all, or perhaps they only think, as I heard an Indian say with apparent seriousness, that if they can stand to be up the greater part of the night performing acts of worship, the least thing He can do is to keep awake and listen. One of their preachers, himself, did not appear to know of any injunction respecting night performances, and when assured that this was the case, he professed to explain that the night doings here were not a part of the real religious ceremonies, but were intended only for the amusement of the people. Others equally well-informed, insist that he is in error on this point.

There can be no doubt that the Burning of the White Dog is not only a part, but a very important part of the purely religious ten days' ceremonies, yet, we have seen that in connection with the Seneca observances last New Year, the sacrifice was not offered until after one o'clock p.m.

It was news to our Ska-ne-o-dy'-o that So-se'-ha-wa, the Founder's grandson, and successor in the preacher's office, wholly ignored the burning of the dog, and that the practice had been distinctly forbidden by Hoh-shah-honh, the Omar of our Onondaga Mahomet.

That the burning of the dog as a religious rite long antedates the revelation of Ska-ne-o-dy'-o, there cannot be a doubt, and the probability is that Hoh shah-honh's "You must not burn the white dog as you have been doing," was inspired by a feeling of false shame in the presence of white people's criticisms. It is, however, abundantly evident that perhaps for many centuries, certainly for one at least before this, some idea of sacredness, if such a term may be used, was connected with burning the dog, and sometimes with feasting upon its

flesh, irrespective of the animal's color, as may be gathered from the subjoined quotations. Colden says:—

"When any of the young Men of these (five) Nations have a Mind to signalize themselves, and to gain a Reputation among their Countrymen by some notable enterprize against their Enemy, they at first communicate their Design to two or three of their most intimate Friends: and if they come into it, an Invitation is made, in their Names, to all the young Men of the Castle to feast on Dog's Flesh; but whether this be because Dog's Flesh is most agreeable to *Indian* Palates, or whether it be as an emblem of Fidelity, for which the Dog is distinguished by all Nations, that it is always used on this Occasion, I have not sufficient Information to determine. When the Company is met, the Promoters of the Enterprize set forth the Undertaking in the best Colors they can: they boast of what they intend to do, and incite others to join, from the Glory there is to be obtained; and all who eat of the Dog's Flesh, thereby inlist themselves."*

Sometimes dog-eating was employed to charm evil influences or to act as a spell, as when we read;—

"It was also said that they pretended to try to carry him away, but that he resisted them so well that they left him to make a feast of a dog—threatening to come and get him next day, in case he failed to do this." (Told of some demons who addressed one Tsondacouane', threatening to carry him off unless he complied with certain conditions.)

"The latter having reported the matter in open council, a dog was immediately found, with which he made a feast on the same day."†

From the following it will be observed that only men of adult age—full grown "braves" or "warriors" were permitted to make dog-feasts:—

"At the beginning, when he [Rene' Tsondihwane] was at an age to make feasts . . . he had a dream, in which he was forbidden to make a dog feast, or to permit that any one should make one for him. . . . Last year, having gone on a visit to some village, one of his friends desired to make a dog feast for him.'‡

Writing of "a certain man [who] had dreamed, whilst in the soundest slumber, that the Iroquois had taken and burned him as a Captive," Lalemant says that after the man's fellows had punished him

* Colden's History of the Five Indian Nations, Introduction, p. 6. London 17—?

† Le Jeune's Relation, 1637, p. 229, vol. 13. Cleveland ed.

‡ Jesuit Relation 1640-41. Cleveland ed. vol. 21, p. 161. On the next page, it is said, he was ordered in his dream "to make a sacrifice or feast of two dogs."

severely that "The ill fortune of such a dream might be averted," the sufferer, as he escaped "seized a dog that was held there ready for him, placed it at once on his shoulders, and carried it among the Cabins as a consecrated victim, which he publicly offered to the Demon of war, begging him to accept this semblance instead of the reality of his Dream. And in order that the Sacrifice might be fully consummated, the dog was killed with a club, and was singed and roasted in the flames; and, after all this, was eaten at a public feast, in the same manner as they usually eat their Captives."*

Evidence is not wanting that the custom was widely spread, as we find it noticed among Athabaskan, Algonkian and Siouan peoples as well as among those of Iroquoian origin. The Rev. William Hamilton, a Presbyterian missionary to the Sacs and Iowas, of Nebraska, from 1837 to 1853, saw dogs hung by their necks to trees, or to sticks planted in the ground, and he was told these dogs were offerings to Watanka; and an Indian named No Heart telling him about a small-pox epidemic, said, "We threw away (*i. e.* sacrificed) a great many garments, blankets, etc., and offered many dogs to God."†

In Mexico, I have read somewhere, that attempts were made to get rid of sickness by placing outside the patient's door the image of a small dog, made from corn-meal, in the hope that some passer-by would pick it up, in which case the disease left the afflicted one within, and affected him who lifted the dough-dog—a case of supposed substitution.

In the *Journal of American Folk Lore* for October, 1897, Mr. Harlan I. Smith, in a brief article entitled "An Ojibwa Myth," (Michigan) says that the monster of the story told the man to go home and bring him six white dogs, and the writer adds, "Among the very Indians from which this myth was procured, the white dog sacrifice was practiced as late as 1819."

Instances like these add nothing to our knowledge respecting the origin of the custom; they are but the outlying, and therefore expiring ripples resulting from some far-off movement in the sea of time, or they may be compared to faint surface ebullitions that serve merely to indicate the existence of a force at some great depth, for it can scarcely be doubted that the practice is based on an old-time belief on the part of a people from whom it has been transmitted by

* *Relation* of 1642. p. 173, vol. 23. This was among the Hurons, whose manners and customs were similar to those of the Iroquois.

† *A Study of Siouan Cults*, by J. O. Dorsey, in *Bur. of Ethnol. Report* for 1889-90, p. 426.

devious ways and in numerous corrupted forms, until no one in our day is able to offer any authoritative explanation regarding the original symbolism.

The idea of atonement may be at once banished from our minds, for in no Indian religion or form of faith is there any trace of this principle.

The late Horatio Hale who was deeply interested in this subject has offered a "conjecture," but that he himself did not attach much value to it is evident from the concluding sentence of the paragraph in which he says:—"A probable conjecture is that the dog was selected merely as being the animal most prized by the Indians, and therefore most suitable for a sacrifice to their divinity. A white one would be preferred for the natural reason that among the Indians, as is shown by their wampum belts, and in other indications, white is an emblem and declaration of peace and good will. Whatever may be the origin or signification of the rite, it is undoubtedly one of the most curious and interesting of Indian usages."*

But, while, as has just been stated, the atoning principle finds no place in American aboriginal beliefs, that of substitution holds a very important one. Vicarial adoptions and punishments were characteristic of Indian life—the mother who lost her son in battle, claimed a captive enemy whom she forthwith treated as her own offspring—a dead chief was said to be made alive again when his successor was appointed, and nothing was more common than the infliction of torture on any foe in retaliation for similar treatment by one of his people, or by all of them to one or more of those belonging to the retaliators. In every case the "make-believe" seemed to become a well settled conviction. When adoption took place, grief for the lost one ceased, and where punishment was involved it was not inflicted vendetta-like, but purely with the motive of making one suffer for another, and so completely does this idea govern the actions of some Indians even at the present day, that natives of the western plains bite (some say eat) lice they find in the heads of each other, for the reason that the lice bite them.

I am well aware how extremely dangerous it is to construct theories on flimsy foundations, or to generalize on a scanty supply of facts yet I cannot forbear remarking the strong probability that in the burning of the white dog, or of any dog, we may have a realization of the substitutional idea as a survival from the time when human remains

**The Iroquois Sacrifice of the White Dog*, by Horatio Hale, in the *American Antiquarian*.

were so treated as offerings to the Sun, or for any other reason, and that this is all we have left of a ceremony when the dog was burned along with his deceased master.

It is almost needless to quote in proof of the statement that cremation was an ancient Indian method of disposing of the dead, and in some parts of North America the custom was maintained until almost within the memory of man. In Harmon's *Journal of Voyages and Travels* (1800—1819) page 335, the following occurs: "All Indians are very fond of their hunting dogs. The people on the west side of the Rocky Mountains appear to have the same affection for them that they have for their children, and they will discourse with them as if they were rational beings. They frequently call them their sons or daughters, and when describing an Indian, they will speak of him as father of a particular dog which belongs to him. When these dogs die it is not unusual to see their masters or mistresses place them on a pile of wood and burn them in the same manner as they do the dead bodies of their relations, and they appear to lament their deaths by crying and howling, fully as much as if they were their kindred."

In any case, Harmon's observation is a valuable one, not only as showing the high estimation in which these Dénés* held their dogs, and in attributing to them something akin to human intelligence, but in going to the absurd length of calling them sons and daughters. And, carrying as they did this substitutional idea to so great a length during the lifetime of the dog, we are prepared to understand why the animal should have been honored by them so highly after its death.

Although Major Powell, on his "Map of Linguistic Stocks of American Indians," does not give the main body of this stock as wide a southern range as that mentioned by the Rev. A. G. Morice, still the extent of territory covered by the Dénés or Athapascans (including those in Arizona, New Mexico and Northern Mexico) is second only to the area occupied by the Algonkins, and their culture influence we may reasonably suppose to have been correspondingly great. By what

* Harmon's reference to "the people on the west side of the Rocky Mountains" applies to the Carriers among whom he lived for several years, and of whom the Rev. A. G. Morice says they are "the most important of the western tribes" of the Dénés, "that large family of Indians more commonly known under the inappropriate names of Tinné, Tinneh, or Athabaskan. It extends west of the Rockies from the 51° latitude north, and east of that range of mountains from the southern branch of the Saskatchewan to the territory of the Esquimaux. Apart from the Nabajoes [Navahoes] of New Mexico who are ethnologically connected therewith, it is divided into a dozen or more tribes speaking as many dialects." *Trans. of the Can. Inst., March, 1891, p. 171.*

means it could have been possible for such influence to reach those of Iroquoian stock, or whether it ever did, there is no means of knowing any more than there is to account for the separation of the present unpacific Navahoes and Apaches from their comparatively docile and peace-loving northern congeners, or to explain why such extreme differences of disposition should exist at all.

It is quite certain that even in Harmon's day it would have been difficult for an Indian to state whether he burned the dog because he looked upon it as his son or daughter, or whether he indulged in the fiction of so believing because it was customary to treat the dog in such human fashion, for it will be observed that the animal was not killed for this purpose, but merely so treated when it died, and herein, it may be, we have another phase of the lingering substitutional idea dating from a time when it was customary to burn the dog with the remains of its former owner. Be this as it may, it is tolerably clear that the Iroquois ceremony is one that points to a time long prior to the appearance of these people on the eastern slope, and to a condition of life respecting which we are at liberty to make only wild guesses.

Dr. Brinton, to whom I wrote asking for his opinion as to the philosophy of this ceremony, very courteously replied. "I am fully persuaded that the sacrifice of the white dog among the Iroquois had a deeper symbolism than was suggested by our late friend, Mr. Horatio Hale. In American religions, the dog was extensively connected with beliefs in the life after death, and the journey of the soul to the land of joy. In Mexico, among the Aztecs, Zapotecs and others, a reddish dog was sacrificed during the funeral rites; and a dog is often represented in the Maya MSS. as a mythical, symbolic animal. The graves of the ancient Peruvians often contain canine bones.

"Von Tschudi claims that in many native religions they were 'closely related with cosmogonical and culture myths.' He is certainly correct, and in the Iroquois ceremonial I would recognize the survival of an ancient belief which connects the advent of the New Year with faith in personal immortality. Of course the color, white, is symbolic of light, life, and re-birth.

"The words in the original, the chants and formulas, would hint at the meaning, and though Hale gives them in translation, we should like them in native form."

With some such hope as that suggested in the last sentence of Prof. Brinton's letter, I had made an effort to secure as much as possible of the ritual in the Mohawk dialect of the Iroquois tongue, and it is satisfactory to know that the plan commends itself to so high an

authority.* The last hope of arriving at any knowledge respecting the symbolism of the rites (so far as the Iroquois are concerned) lies in a critical examination of what may be hidden in in some archaic word or turn of expression concerning which the Indians themselves are profoundly ignorant. As is pointed out elsewhere, the words employed in most of their songs have long since lost their meaning, and no doubt this is also the case respecting numerous words used in speeches and addresses.

General J. S. Clark, who has given much thought to this and kindred subjects connected with the social and religious customs of the Iroquois, writes to me respecting their religious beliefs, more especially as these seem to have a bearing on the Burning of the White Dog, that while he has some difficulty in harmonizing the material in his hands relating to the Great White Wolf, the Infernal Wolf and the Devil, he is of the opinion that these refer "to the God of war, Agreskoui, as known to the Hurons and Iroquois." He points out that "Megapolensis makes a clear distinction between Tharonhiawagon and Agreskoui of the Mohawks, making the latter represent the Devil, and the former the Supreme God," because "sacrifices were never made to Tharonhiawagon" whereas "they did worship and present offerings to Agreskoui."

In proof of this the General cites Jogue's account of the burning and eating of a woman and two bears; and Brebeuf's story concerning a similar horrible feast in the Huron country, to placate Agreskoui. After pointing out that Parkman believed Agreskoui to be identical with the sun, General Clark proceeds.

"There is much to warrant this conclusion"—Parkman says also that Agreskoui was the same as Jouskeha, but with different attributes. This appears also to be in accord with the very general beliefs of the more advanced tribes three hundred years ago. The Aztecs, the Mayas, and others had a way of subdivision to make six, eight, or ten different deities from the same person, according to their attributes, giving them distinct names and distinct forms.† Now as the Jesuit missionaries among the Hurons identified the 'Infernal Wolf' as the veritable *devil*, and the early writers respecting the Mohawks describe Agreskoui as the same character, it appears highly probable

* Too much praise cannot be given to Ka-nis-han-don, who acted as Master of Ceremonies at last New Year's Festival in the Seneca long house, for the great trouble he has taken to repeat word for word the most important parts of the ritual in the Seneca dialect. I have to thank him also for numerous personal favors by way of explanation, afforded to me before and after the Sacrifice of the White Dog.

† The Greeks, Romans, Hindoos and others did the same thing.

that the Infernal Wolf was also the 'Great White Wolf' the prototype and original of the Wolf gens of the Hurons, Iroquois and kindred tribes. We know that the white animals, such as the buffalo, deer, bear and wolf, are held at the present day as having peculiarly close relations to their Pagan deities, for the reason that the deities themselves and all their subordinates are supposed to be white. The representative tribe among the Iroquois, having closer relations with the deities than any other, was the Mohawk, from whom all the others descended—the most eastern of all, where the sun rises—the white land, 'the bright land.'

The great divinity of the Algonkins was "the great White One," or the *White Hare*, and Jouskeha was also white, as were all the other of the great and beneficent gods whose residence was in the Sun, or, as often expressed, was the Sun itself. This idea ranged over both continents. All the Iroquois were sun-worshippers in this view, and at an early day; and all were keepers of the Sacred Fire, as representing the Sun. Charlevoix says that all the Huron sachems were accounted Children of the Sun, and the relation of the Iroquois sachems could not have varied materially from this. In describing the Natchez, he says the practice of keeping the Sacred Fire prevailed extensively up to his time, and that the beliefs of the Hurons and Iroquois were not far removed from those of the Natchez, whose principal chief, as claimed, was the Sun itself. On the chief's death, his wife, relations and servants generally were strangled that they might be able to accompany him to the regions of the blessed in the Sun. I am very much inclined to the opinion that the burning of the White Dog was not a sacrifice in any sense, but simply a special preparation as a message-bearer or messenger to the power above.* That strings of shell beads are burned with the dog is but carrying out the idea that credit should be given only to messages accompanied by wampum. The relations of the white dog to the originals of the animal kingdom above were of the closest character, as were their relations to the people below. The ceremony appears to be significant, and precisely that accompanying the installation of a message-bearer between different tribes, by repeating the message in the presence of the victim before the spirit had left the body, and then, by the action of fire, enabling the spirit to take its passage to the 'mansions above.'

* Some such idea exists among the pagans, now-a-days, one of whom informed me that Ska-ne-o-dy-o wishing on a certain occasion to send a message to the Great Spirit, when he could not go himself, strangled his dog for this purpose. Some time afterwards when "up there" on very important business, he not only saw the dog, but the dog recognized him, by its fawning upon him and licking his hand.

Hale gives Rononghwireghtonh as the Great Wolf of the Onondagas who alone formed a distinct class or clan, and apparently was a subordinate of the White Wolf of the Mohawks, which, in turn was a subordinate of The Great White Wolf above, whose residence was in the Sun, if, indeed, it was not the Sun itself. It is not to be expected that anything of importance can be learned at the present day from the myths among the Iroquois, beyond possibly some hints throwing light on the ancient customs and beliefs. I am quite certain, however, that the ground work here laid down, will be found to be in accordance with the beliefs of the more advanced tribes, or, at least will accord with a composite picture of such beliefs.

Cuoq gives (p. 32) Okwari as *white bear*, and Okwaho as *loup* or *wolf*, and I am confident that both should be rendered *white*, i.e. *White Bear* and *White Wolf*.

He gives also Iorakwa-werhostakwa, as *umbrella*, *parasol*, that is, sun-shades. He quotes Karakwa as Sun (p. 11). The similarities between Iorakwa and Iroquois, and Cherokee, or as changed from French to English pronunciation Erokoua, and Cherokoue, are evident. I am certain that these names Iroquois and Cherokee were based on the word for *Sun*, and that M. Cuoq will see it in this light.

The war-cry of the Iroquois was "koue," or "go-weh," as pronounced by some, and this is the word that Charlevoix makes the basis of the name Iroquois. The root *koue*, or *koua* appears in all words relating to the Sun, bear or wolf."

As the foregoing is the substance of a letter to me, written without being intended for publication, but which I have since been kindly permitted to quote, it is to be regarded rather as conjectural than determinate, but the line of argument employed is so original and so reasonable, as to render it worthy of record as a contribution to the surmises and theories respecting the ceremony of Burning the White Dog.

Based, as these conjectures are, mainly or wholly on the assumption that Indian forms of religious belief were the outcome of Sun-worship, to the study of which General Clark is devoting much time and scholarly attention, it is satisfactory to be able to state that philological researches he has since made are such as more fully to confirm his theory.

In a former communication the same gentleman reminded me that "the burning of the dog, and a spotted dog at that, was certainly

practiced by the Mayas, and apparently was substituted for human sacrifice under the reformation of Quetzalcoatl."

It will be observed that between Von Tschudi's contention as cited by Dr. Brinton, namely, that in many native religions the presence of dogs was 'closely related with cosmogonical and culture myths'—a statement with which Dr. Brinton himself agrees—and the belief of General Clark that the burning of the dog took its rise in connection with Sun-worship, there is no want of harmony. It is only when we come to particulars that there is any divergence, and even this may be more apparent than real. In either case the substitutional idea is applicable, whether the victim was used as a messenger, or as an offering.

It is not likely we shall ever know for certain what were the primitive notions in detail respecting the ceremony in question, but it is possible that in course of time investigation will yield results enabling us in a general way to connect it with some fundamental culture-myth affecting not only the Iroquois, but the whole American race, or a very large proportion of it.

Meanwhile it is probable that the ceremony of burning the White Dog will continue in vogue—not perhaps as long as there are pagans on the reserve, but, at any rate, for some years.

TRANSLATION OF THE SONG BY THE MASTER OF CEREMONIES AT THE FIRE, WHEN THE DOG IS BURNED.

"Great Master, behold here all of our people who hold the old faith, and who intend to abide by it.

By means of this dog being burned we hope to please Thee, and that just as we have decked it with ribbons and wampum, Thou wilt grant favors to us Thy own people.

I now place the dog on the fire that its spirit may find its way to Thee who made it, and made everything, and thus we hope to get blessings from Thee in return.

He throws the dog on the fire and proceeds :—

Although, Great Master, there are not so many of us who worship Thee in this way as there were in old times, those who are here are as faithful as ever—now, therefore, listen to us—Thou who art far away above us, and who made every living thing.

We ask that the sun will continue to shine on us and make all things grow.

We ask that the moon may always give us light by night.

We ask that the clouds may never cease to give us rain and snow.

We ask that the winds from the east and west and north and south may always blow.

We ask that the trees and everything that springs from the ground may grow.

We ask that these blessings may help us through life, and that we may remain true to our belief in Thee, and we will make Thee another offering like this next year.

Save us from all harm until that time, and make us obedient to our chiefs and others who have power.

Guide them so that they may act wisely for the people and save them from all harm.

Be good, Great Master, to the warriors and to the young men, making them strong and healthy so that they may always be able to do everything they ought to do.

Great Master, we ask also that Thou wouldst be kind to the women until our next feast. Make them strong and healthy so that they may be able always to do everything they ought to do.

Take away all our sickness and all our troubles. Make us happy and healthy and strong to enjoy life.

Great Master, make us all peaceable and kindly that we may live happily and contentedly as we should do.

Cause the plants that cure us when we are ill to grow up strong for our use so that they do what Thou madest them to do.

And, Great Master, may the coming season bring us plenty of sunshine and breezes, and may everything grow well for our use during the summer time.

May all the trees that bear fruit, and may everything that comes out of the ground as our food grow in the best way for us to enjoy.

Great Master, we ask, too, that Thou wouldst send us all sorts of animals, large and small, for food and clothing, and cause the birds to live and increase in number.

May the scent of the tobacco I have thrown on the fire rise till it reaches Thee to let Thee know that we are still good—that we do not forget Thee, and that Thou mayest give us all we have asked.

SCATTERING OF ASHES. (Ro-non-wa-ro-rih.)

On the day following the Burning of the Dog, two runners appointed by the Old Men (Ro-dik-sten-ha) summon the people to stir, or scatter ashes at the Longhouse the following day. On entering each house the runner himself scatters ashes, after which, addressing

the heads of the household he informs them that according to the wish of Niyoh (the Creator) they are to appear at the Longhouse the following day, and to be sure to take the children with them. He then sings:

Ka-weh-no deh,
Ye-ke-ha-a-noh,
E-ye-ha-a-noh,
Ka-no-wan-seh,
Ne-ka-don-neh,*

which may be repeated several times, when he concludes by saying "Now you must all go to the Longhouse if possible." On the following day when all are assembled in the Longhouse, runners again scatter ashes, and when this is over, the speaker representing Taronyawagon† delivers the following address which is also employed at the opening of other festivals.

On this, as on all other occasions, each speaker addresses those on the opposite side (or end) of the house as his cousins. At the conclusion of his set speech, the Taronyawagon informs his cousins that such a one has been appointed by the Two Brothers, or the Four Brothers, as the case may be, (for the appointment is an alternate one, annually) Master of Ceremonies, and the Master of Ceremonies in turn appoints a leader of the "Paddle Party."

After a reply has been made to the opening speech by one from the opposite side, Taronyawagon says:—

Da onenh onkyaraseson niseh wahsadeweyennondahneh. Yatgwa-
Now, cousins, you are quite ready. We

nonweradonh kadih tsih onenh agwah s'kaneh wadidewaderaneh.
give our thanks then because now all is well (and) we have met.

*It is tolerably certain that these words at one time had some significance. At present Mr. Brant Sero informs me, there is none beyond what may be extracted from the first two syllables "Ka-weh," or Ko-we, used until somewhat recently as an expression of self-satisfaction on the accomplishment of any unusual or desirable act, and even this may be but a coincidence. (Compare with Gen. Clark's reference to *koue*, or *go-weh*, ante p. 104.)

This condition is observable among other primitive peoples. One of the latest references I have seen occurs in Dr. Walter E. Roth's *Ethnological Studies among the North-West-Central Queensland Aborigines*, p. 170, (1897) where the author says, "During this procession the singing is done by the men within the enclosure: . . . but unfortunately its meaning is unintelligible even to the singers themselves." For a copy of the above valuable work, I am indebted to the Hon. Sir Thomas McIlwraith, Premier of Queensland.

†Cusic spells it *Tarenyawagon*, and translates it Holder of the Heavens. But the name is evidently a compound of *garonhia*, sky, softened in the Onondaga dialect to *taronhia* (see Gallatin's *Vocabs*, under the word sky) and *wagin*, I come."

Note p. 205, 3rd ed. *Myths of the New World*, by Dr. D. G. Brinton.

Enserhek kadih sanigonrahnenyawenneh. Onenh wahadihon-
You should wish, then your mind accordingly so. Now they have

karyak kentho ronadenonsokdagwenh ra onha ne ne Shohkahdonah
chosen here, this end of the house he (him) that is (such a one)

ne ne onsongwakawets serawinyonh. Onenh dahbondasawen
who will to us paddles distribute. Now they have begun

wathonseharogwahdeh.
to scatter the ashes.

Two men representing the opposite sides of the Longhouse now hand newly made paddles to men, women and children of their respective gentes. One appointed by the Taronyawagon heads all the others who leave the Longhouse and march in single file to the opposite end where they enter by the other door and remain at that end round the fire. As the Two Brothers had precedence this year, they went out by the east door, taking the north circuit of the Longhouse to the west door. During the march round the Longhouse, several young men are stationed here and there with loaded guns which are fired just before those in line re-enter. This is supposed to attract or direct the attention of the real Taronyawagon.

When all are inside, the leader (this year, He-es-gonh, John Silversmith) makes the following address:—

Onkyarase Yahdyagwadaneh katsiyenhakdah yongwadonhahereh
To my cousins. We stand beside the fire with uplifted hearts

segon; skennenh niyongwanigonhrodenh. Waietsidewanonweradon.
once more; all is well in our minds. We thank him (who is)

Songwaniyoh, wahagwenih segon dondayagwadaweyadeh ne tsiyohse-
Our Ruler (that) was again cause us to enter after a

rah wadewahgwadaseh oknehsaagwayadah segon donsagwadohhets-
year round our own selves again; we are passing

deh tsi ronwadekadennih ronaderihhondeh ronwadekadennih,
where the fire is appointed built for him,

Taronyawagon.
Holder of the heavens.

Onenh hadih yongwanonwarorih.
So, now, we scatter ashes.

Free translation.

"Chiefs and women, (office-bearers), we stand at the fireside firstly to scatter ashes.

All people dwelling on earth (may) observe the ceremony without any trouble, now that the time of observance again arrives. I am Master of the Mid-winter festival now going on, therefore are we tipping the paddle of Taronyawagon, (Holder of the Heavens), and therefore now hear these direct (or plain) words, without pause (or hesitation).

The Great Spirit sitting above (sees) we have observed the ceremonies in praises and offerings of thanksgiving.

We, the chiefs and women, office-bearers, people generally, and children, have all again passed by the fire built for Him, by the office-bearers; therefore the singer will sing the ceremonial song (God's song) for the last time.

After this the following song is sung. It is known as the song of Rononwarorih, or "tipping the paddle"—wahadikawetsserakawenradeh, "they tip the paddle."

Ko we no deh
 Hye ke ha na
 O — hoh!
 Hye ke na o,
 Hye ke na o,
 Hye hi ke
 Hye ka noo
 Hye ka noo
 Hye e heh!"*

At the conclusion of this song the leader of the paddle party turns to the acting Taronyawagon, and says "Onenh, eh na a gwa gwe nih" This is all we are able to do," and the paddles are returned to the Master of Ceremonies. Then those representing the opposite side of the Longhouse file out at the west end making a south circuit and re-enter by the east door, where, standing round the eastern fire, a similar ceremony is performed.

* According to another statement I took down, the following song (known as God's Song) is sung during the proceedings:—

Ni-yā-waⁿ-ha
 Ni-va-waⁿ-ha
 Na-a-a heh.
 Na-ka-de-waⁿ
 No-go-da-neh
 Wa-ka-de-waⁿ
 Nats-hoⁿ-no-neh
 Na-a-a-heh,

These processions are kept up alternately by members representing the opposite sides of the Longhouse until every one has "passed the fire," and the first night's proceedings come to a close after the following address by Taronyawagon.

Onenh kadi Ra onha Songwayadison Songwanorongwah, ty-
Now therefore, He Our Maker, He, who loves us, we

Ongwehonweh ne kadi aoriwa, undewadonderenh yah ni
Indians, so, therefore, manner of cause sorrow and regret not we

ih thaedewagwenih aedewayanenhaweh-tsiok nikasennes
ourselves are not able to follow the course restricted, time and

ne ongwanigonrahagwegon-tsinonkadi Songwasaennih
distance our whole minds in the matter of He, (or, Him) finished

tsini yongwarihoten ken i ken yongwadenniseradehnyonh.
for us our present custom this our daily lives.

Skaneh kadi inyedewadenhnigonrayenh yongwaderi yendareh
Peaceful therefore place our minds where we know

yodonh Songwayadison kananonh, dentsidewanonweradon tsiniyong-
possible Our Maker fully offer our thanksgiving according

waderiyendareh yoderihwagwarisshonh.
to our knowledge honorable and straight.

Etno kadi nikariwakeh ensewarkarekeh tyoriwadoken,
Here, therefore, number of words you are to expect, direct words

ne i-ihneh entkadadih Keriwennawe karihwayendaghgwen
from me I will speak, I: Custom Bearer, am the leader

karihwadokenh.
accordingly.

Onenh kadi ondewadoris hon kentho wahsondaden.
Now therefore we will rest here this night.

After which the Master of Ceremonies makes a speech, informing the people that the Creator himself has turned or scattered ashes and is pleased to know that the people follow his example. He also refers to the dances that are to follow making special mention of the Bear and False-Face dances intimating that if good results are expected from participating in these, the actors must engage in them seriously.

The next night's proceedings are now usually announced. This year the Speaker told the people to bring their costumes for use in the Big Feather Dance and The Skin Dance. Taronyawagon, he said was going to commence the amusement part of the proceeding, after such a solemn observance of "Tipping the Paddle."

Where it is necessary to hold a second meeting of this kind, that all may have an opportunity to pass the fire, the proceedings are much the same as on the first night until the time arrives for the last Paddle Party which is composed of chiefs, warriors and women representing the whole of the Longhouse. This party does not walk round the Longhouse. This year each end was represented by two chiefs, one warrior and two women.

There is no dancing on the first night, nor on the second night until all present have turned the ashes.

As soon as the ceremonies of the final paddle party came to an end, the Speaker says:—

Yatyagwadaneh	atsiyenhakdah
We stand	beside the fire.

Yongwaderihondon ne	radihsonnowanen	Yedhinish-
We, office bearers,	that is great names (chiefs).	only and women

tenhao	hondon tsi	eh niyoh	donyonetsheharohgwadeh
(our mothers)	firstly it	is so	they scatter ashes

enhdakahnaka	ronyadih	onwen tsi yakeh	enyena ke re
with	horns*	on earth	dwelling

ne agongwedah	entyagononwarorisek	segon	enkag-
my people	the act of performing the ceremony	again (is)	made

wenh sken non,	yonsakaheweh.	Iihkyadagweh	niyoh
possible without hindrance,	time now reach'd.	I am master	so

sadeyoserihon	nonweh	niwathawih	yoderiwadetyon.	Onenh
mid-winter	then	time	ceremony going on.	Now,

kadi	onhonwakawetserakaron	ne	Taronyawagon.
therefore	the tipping of the paddle	of the Holder of the Heavens.	

*The meaning here is obscure, but may either refer to the use of horns in scattering the ashes, or that they who figuratively wore horns (the chiefs) were now taking a prominent part in the ceremony. See *Chieftship* following.

Eh	kadi	nad kari wadokend	onenh	endisat hondeh
so	therefore	direct words	now	hear without

tsi hon.	Niyoh	Karonhyake	desideroh	onenh,	wa a gwa
pause.	God	heaven in	sitting	now	we have

dewen nongohdeh

passed the wood : (*i.e.*, observed the thanksgiving ceremonies).

Radisonnowanen,	yedhinistenha	Yonaderihondon	Kenthog-
Great names	our mothers	office bearers	people

wakeh	yahothenenh	dekarihandagwenh	ony	eksaaogonh—
(generally)	none whatever	(un) represented	and	children

a gwe gonh	segon	Sayon do hets deh	ne	Ron wa de kah den neh
<i>ail</i>	<i>again</i>	<i>passed once more</i>	<i>at</i>	<i>fire built for Him</i>

Ro na de ri hon deh	Da o nenh	kadi	en to non wa ro rih
<i>office bearers</i>	<i>Now</i>	<i>therefore</i>	<i>ceremonial song</i>

ne yes ka kon deh
last time.

The following is a slightly different version of the same speech, without any translation. Students may make a comparison.

Yahtyagwadeh atsiyenhaktha ronaderihonpeh ne Radisonnowanens ne ony yethinistenhah yonaderihonne ony ne ohhondoh ne tsih eh niyoh en-typot shehoharodakgwens enhdakehnakaronyadih nonweantsiakeh enyenakerek ne agongwehdah entyagononhwarorisek tsisegon enkagwenihagwegon rennonh yenkaheweh. Sadyohserihonh onenh ih ennyadagweniyoh onenh enyoderiwahdendi-on onenh kadi "onhonwakawehsaweanhadon"—ne Taronyawagon da-onenh kadi ehnhathkarihaw wadokent onenh kadi endisathondetsihon Niyoh eh karonhyeh desideroh onenh wa-ongwaweannongohdeh Radisennowanens ronaderihondeh yethinistenhah yonaderihondeh kenthogwakeh yahothdnenh dekarihondahgenh ne ony exsaaogonnih yetakhenondiyes onwentsiyakesons ehake ony onweantsiake segonh yondeserenontys ne ne exsaaogonh ne ony segonh "Karhhonkeh-yagoyadnodakdonh agwegon eh sayondohhets ne Ronwadekadennih, Ronaderihonhdeh. Da-onenh kadi enthononwarorih ne yeskahkondeh. A warrior sings (Onweykewenh.)

The Master of Ceremonies brings the proceedings to a close by making the address following:

Rariwehnhaweh Da*-onenh ken-i-ken wadidewadohhetsde
the keeper of the faith now then this we have passed

tsinonweh orihwiyon yohrihowanen ahedeweyarake
where the sure word of great importance we ought to remember

tsi ne ne Songwayahdison songwarihwisauumnih
that He who made our bodies originated—custom made for us

tsinenyongwarihohdenhakeh ne ne tyon Gwehonweh.
for us to observe and follow we, the real people.

Da-onen ken-i-ken enkarihwadokenhakeh tyetgon
now then this established custom always

endewehyarakeh Dendewadennodhweradon-sek tsi nonkadih ne
remember—we should offer thanks to the one that is

ne Rawenniyoh-kek.
Great Ruler.

Da-onen ken-i-ken kadi yeyohch shadeyohserihion tsi ni
now then this time mid-winter whereon

haweron Songwayadison, etho nonweh nenwathawih
purposed Our Maker then and there [these] season

"Ontyagononwarorih."
ceremonial practices.

Da-onen kadi ken-iken ongwaniwonra awerkek ondorishon
now this then our minds desired rest

tsi nahoten niwatyerhah.
from whatever doings of the present.

Da-onen kadi ken-i-ken agwegon yongwats honnonnih tsi nigon
now this then all we are happy at the number

*"Da," is used as an introductory expletive by Mohawk (or Canieng.) speakers and has little more force than the word "well" so commonly employed for a similar purpose in English.

ne ne Eksaaogon yondatyatheweh ne ne ayagodesennayendaneh
 of children that are brought to exercise their privilege

nok watyontseharokgyadeh.
 and to have scattered ashes.

Da-onen kadi ken-i-ken segon kahnigonriyoh wadetshenryes
 now this then yet [is] good-mind to be found

tsi yagotkennison ne ne Ongwe kentho onwentsiakeh.
 where gather the People here on earth.

Da-onen kadi ken-i-ken endewadorihon kentho wasendadeh
 now this then stop and rest this moment this night

Unyorhonneh unyokaraweh onen undisewahawe waghgwennyayerih
 To-morrow night then you will bring full costume

densewanonnyagwen "Ostoragowah" onen unhadewennongohdeh ne ne
 to dance Big Feather when word will pass through [from]

Mharonyawagon.
 Holder of Heaven.

Free Translation.

Now that we have passed through a great and important ceremony we should remember that it was Our Maker who created and originated a custom suitable for us "real people" (Indians) to observe and follow. This custom we should always remember with thanksgiving to Our Great Ruler. Our maker purposely choose the mid-winter season whereon to observe this ceremonial practice. We are all happy to see the number of children brought here to enable them to have the privilege of "scattering ashes."

Not having been present at this portion of the mid-winter festival myself I must confess that the foregoing account does not enable me to understand as much about it as I would like, for although there is no doubt a great deal that is inexplicable, still, it would seem that some things might be made clearer. The information as it stands was gleaned at various times from intelligent Indians, but no description is equal to the use of one's eyes and ears on the occasion.

OPENING SPEECH OF THE LEADER AT THE MID-
WINTER FESTIVAL.

(*Kanonsesneh-akah*)

Long House-of the

Wadoken-s tsini wat ha wih onenh da hon dah sa wenh
At a stated time now they begin

Wa hondon nonh wa rorih etho Ka non ses neh. Wix ni tyso non
mid-winter ceremonies there at the Longhouse. Five sleeps after

we don-Dis kon nah ni wehni do denh etho dyo dah sawenh.
February kind of moon there commence.

Ah sen ni kayen ne ne kayerih ni we ni se ra keh ka ronh
There of the four days before

ts i ni yo reh " Watyonts se ha rokghwah dek " deh niyah seh
the time of " Scattering "ashes" two men

wahhon wa di rih hon don ne ne Ongweh hogon ya got ken nison
are appointed by the Real People gathered

tsi wa deri wa no deh ken-i ken tsi yagon onh sodon ny aa neh
at the " Preaching," that they might homes of people go to

ah yat ro rih ken-i-ken ni ka wen no don :— Onenh areh
telling this words following :— Now again

yonsa kahe weh aese wa rih wa ron keh ken-i-ken 'ka nonh wa
time arrived you to hear this mid-winter

ro rih ' konwa yats a-o-rih wa keh. Etho Ka non ses neh
ceremony named matter. There at the Longhouse

' un wa dah ken ro ronksyonh ' yo ri ho wa nenh un wade rih wah-
' Ashes uncovered ' great matter will go

den dih - Ta ron ya wa gon ' Song wa wen-Niyoh Ra yah dag
on - Holder of Heaven Our Ruler so Master of Cere-

weh-niyoh tis non weh Ron wa de kah den nih ne ne Ongwe
monies. so where the fire is built by the Real

hogon Songwa wen niyoh ra on ha ro ri wi son nen yago ri ho
 People. Our Ruler so He finished the people's

 ten hakeh kenthon On hwen tsi ya keh ro nonh Segon
 customs here of the earth yet

 ya go da den ronh. Etho ka di ka tsi yen hak dah a gwe gon
 living. There then beside of the fire all

 ne ne Ongwehhogon don yon do hets deh enye rih wa ye ri deh
 the Real people will pass by doing their duty

 En yon de wen non goh deh ne ne kendon othenen ye rih
 word passing meaning something they are

 wa nek ha ayagoyada ken hasken nenh a yen nonh don nyon
 asking helpful to them peaceful thoughts

 Ongweh-hogon tyet gon "on yon de nonh wa ro risek eh," onenh
 Real People always observe mid-winter ceremonies now

 don hon wa nonh we ra don ne ne Song wa wen niyoh. Agwegon
 they offer thanks to Our Ruler so all

 kadi ne ne exaogon yenyets shi yah denh haweh-onih yen yets-
 then children must carry also led by

 hinonts hi neh katsi yenhak dah day on doh hets deh tsi non weh
 the arm beside of the fire to pass by where

 ronwa de kah den nih ne ne Ta ronya wa gon Agwe gon
 they built the fire for Holder of Heaven all

 tsi niy a gon ne ne Ongweh dony on do hets deh katsi yen hak
 of the number of people who will pass besides of the

 dah Don yonts he ha rok gwa deh thoiken kendon yo rih ho
 fire Scattering ashes this matter meaning a great

 wa nenh. I seh kadi saksten hah ka rih wayendah gwen
 deal. You then old body resting with you

 dokah ken eny a goy do ren neh Sah wa tsi reh ken-i-ken
 should your get the chance family of this

yo rih ho wa nenh onenh on de ri wah den dih etho. Ni ka wen
great matter now the matter has begun there. The num-

na ken, wa ki ron. Sha ya dah ken-i-ken Den ha ri wa gweh:—
ber of words, I have spoken. Other man this will sing:—

Ka-we-no-deh

Ye-ke-ha-noh

Ye-ha-no-noh

Koh-weh-noo doh

Ye-ha-kaa-no

Ye-ha-no-o

Ka-no-wen-seh

Ne-ka don neh

Note.—Words of the Last
two Lines mean: "Words
pitiful, I am saying."
The rest of the words
have no longer any
meaning.
"Koh-weh" = by-word
expressing surprise.
(very old).

Da onenh kadi Se wa gwe gon ka non sis neh nyen hense weh
Now then all of you to the Longhouse shall go

etho ye nse wats hen rih dyonak do deh ya dense wa yah da
there you will find room for yourselves

ye rih neh a gwe gon.
all

Da etho kadi nika wen na ken wa ki ron. Onenh enya kya
There so much then the words I have spoken. Now we are

do hets dek.
passing.

THE CAYUGA AFTER-SEEDING, OR SPRING SUN DANCE.

On Sunday, May 8th, I was present at the Spring Sun Dance, which began in the Cayuga longhouse at about 11.30 a.m. When the proceedings began there were only a hundred and twenty-five persons seated, but before the close of the festival upwards of two hundred found places, all the women sitting at the east end, and all the men at the west end.

The ceremonies were opened by an aged, powerfully built and anything but handsome Cayuga, who, addressing those present, repeated the usual rote speech thanking the earth for having yielded grass, trees, tobacco and medicine; the thunder for supplying rain, and for preventing the serpents from coming up through the ground and des-

troubling the people ;* the sun for giving light by day and heat to make crops, grass, berries and trees grow, and for giving health ; the moon for giving light and heat at night, and for producing dew ; the Four Angels for protecting us from sickness, disease and accident ; and the Great Spirit for providing everything, and governing all things, although we do not see him now, and never will see him unless we are good.

Most of the dances engaged in were similar to those connected with the New Year ceremonies, but there were a few variations.

One feature was the more prominent part taken by the women, who, after the first dance, ranged themselves to the number of eleven on the south side of the song-bench, which always stands in the middle of the Longhouse, and parallel with its longer sides, that is, east and west. Before taking their places, one of them informed the leading man or master of ceremonies that the women desired to sing, and he made an announcement to this effect. Another man handed a rattle to each of the two women standing at the east end of the more southerly row. One of these rattles was made from about four inches in the middle of a cow's horn, the ends being closed with neatly fitted pieces of thin wood, through which the handle passed. The other was a small turtle shell, perfectly closed underneath and without any handle—in this respect being unlike the larger kind used by the men on the song-bench. When in use it is grasped with a span crosswise, lower side up, and both it and the horn rattle were beaten on the palm of the left hand. When the end woman had sung a short song to the accompaniment of her own rattle—the horn one—and that of her neighbor, the instruments were handed to other two women westwards in the same row who also sang, and when all on that row had sung who cared to sing, the rattles were returned to the east end, when the woman who sang first handed them to the two who faced her on the northerly row, after which they were again passed towards the west as one woman after another agreed or refused to sing. Once more they were passed to the woman at the east end of the row, who handed them to the first singer standing opposite, who presented them to the man that gave them to her, who placed them in the log from which he took them at first, and the women dispersed to their seats.

* The Iroquoian belief is totally at variance with the ancient Algonkian form as set forth in a letter written to me by General J. S. Clark, on the Otonabee Serpent Mound, in which he says, "If the Thunder Bird had been allowed to propagate its species there would have been no chance of living on the earth with more than one, so the rattlesnake was constantly on the alert for the eggs, and while the mother bird was absent from the nest, engaged in tearing things to pieces generally, the rattlesnake was slyly crawling up crushing and devouring the eggs. The crushing of the eggs gave rise to the thunder."

While the singing was going on some of the women, with a larger admixture of European than of Indian blood, beat time to the rattles with their right feet, and it was observed that all of them seemed to derive a little amusement from the exercises, for in the passing of the rattles from hand to hand a few jocular remarks were sometimes interchanged, followed by quiet but hearty laughter.

Anointing of Heads.

After a few more dances in which both sexes, young and old participated, two middle-aged women on each side arose, one of each being provided with a small quantity of sunflower oil (resembling lard in appearance), in the lids of small tin cans, and, beginning at the northwest and southwest corners respectively, proceeded to anoint the heads of all present, one woman holding the oil while the other used her right forefinger to take a little of it, which, being transferred to her left palm was then spread by rubbing between both hands, before being applied to the crown of each head with four down strokes. The two women on the north side of the Longhouse having completed their task before the other two, crossed to the south side and assisted in anointing some of the men there, an act which at least tended to show that there was no clan or other restriction connected with this ceremony, the purpose of which is to symbolize that fruitfulness or abundance which all present desire as a return for the labor connected with planting.

After this ceremony came the Four Night Dance, very properly so called, for it lasted upwards of three-quarters of an hour and supplied enough exercise to last any reasonable person a whole week! This dance was engaged in by men and women and was really a series of dances, for the music and steps changed frequently. Twelve singers occupied two song benches and sat six and six, one row facing the other. The chief singer had the drum, and six of the others were provided with rattles. Some of the women who had been engaged very actively in several of the former dances were first to come forward to this one, although they were well aware that it meant nearly an hour's brisk exercise. Perhaps this was why they all removed their head coverings. During the first fifteen minutes there were not more than fifteen women on the floor, but soon men dropped in, then more women and men promiscuously (but those of each sex following each other immediately, the women leading), until when the dance closed with a whoop there were eighty-four on the floor, most of whom, it is needless to say, retired to their seats *very warm*.

The pigeon dance was performed without singers on the bench. Four men stood two and two near the east end of the Longhouse, and faced south, the two in front having a horn rattle a-piece. Singing for a few seconds without moving, they then began to circle (starting westwards) about the box-stove at that end of the building. For a few minutes it seemed as if these four were likely to have the floor to themselves, but as they warmed to their work, others, moved by the spirit of the song, the rattle and the rhythmical trip of the dancers, took their places, until the circuit of the dance included the song-bench as well as the stove. Up to this time only six women had joined, and as they came forward tripping in single file to the time of the music, they moved in a direction opposite to that of the men who opened their ranks to let the women go through. This extremely spirited dance attracted so many that it was soon necessary to move round the whole available area, and as the single file of women was much longer than the double file of men, many women formed in with the men, until there were in all, a hundred and twenty-two persons engaged, the lack of drum and noisy turtle-rattles being more than made up by the responsive whoops of the onlookers. This dance was quite unlike those of the same name I saw at the Seneca Longhouse.

Before the beginning of this festival, five or six women and girls were busying themselves in a shanty at the east end of the Longhouse preparing two large sugar-kettles full of corn-soup so-called, but which consists also of a considerable quantity of beans. The fire was lighted on the ground and over it the kettle was suspended from a pole supported by two crotched uprights on opposite sides of the fire. Shortly after the opening of the proceedings two caldrons were brought into the Longhouse, each carried on a pole by two men and placed on the floor, one on the north, and the other on the south side of the stove at the east end, where they remained until the close of the afternoon dances, when a number of men proceeded to dip from the contents of one into tin pails and cups belonging to those present, while others distributed cakes and buns of wheat flour from a large basket that had stood on the top of the stove already mentioned, and into which basket many of the women on entering the Longhouse had emptied their contributions of this kind from baskets, tin pails and paper bags.

At this time (about half-past four o'clock) it was undecided whether to continue the dances immediately after the eating or to adjourn until eight or nine o'clock, and none of the chiefs or "warriors" could afford the least information, as the settlement of the question

was in the hands of the women, who ultimately considered very wisely to go on with the ceremonies, consume the rest of the soup, and get home with the children in good time

I did not stay to see the second part of the festival, having been given to understand that it would not vary in character from what I had seen.

During the whole time there was no other white man present but myself, and although I was a total stranger, I was treated with perfect courtesy. When the cakes were distributed a share was handed to me, I am quite sure I might have had a cupful of soup for the asking, and I am equally certain that if I had shown any willingness during the anointing ceremony, my head would have received its portion of the sacred sunflower oil.

Indians are neither offensively inquisitive, nor ostentatiously polite, and this holds true even when there is a good deal of mixed blood. I sat outside for a long time with several of the oldest Cayugas present, and here I observed very markedly the objections entertained by pagans to telling their names. I am unaware whether they imputed my questions to rudeness or to pitiable ignorance, and I could not very well explain that my motive was simply to ascertain to what extent they are still actuated by their ancient reticence on this point. The old notion was that when one mentioned his own name, he to some extent gave away a part of himself and thus allowed the other person to have some control over him—now, I am told, the belief is that to give one's own name is just "not lucky," but there is a great deal of apparent haziness as to what the bad luck consists in—a very similar state of mind to that which we so often find among ourselves when clinging to some shreds of superstition, or even to the superstition itself as being connected with good or bad luck, although the origin of the belief has long since been lost sight of, as, for example, in the placing of a horse-shoe over the lintel of a door, or the carrying of a horse-chestnut in one's pocket.

THE SENECA SPRING SUN DANCE.

On the Monday afternoon following the ceremonies in the Cayuga Longhouse, an After Seeding, or Spring Sun Dance was held in the Seneca Longhouse, little more than a mile distant.

The proceedings were opened in the usual way by an aged person rising to address those present—nine men and five women, after which

an old man in fantastic dress sang as he walked up and down on the south side of the song bench :—

“ Yo-yo-hoh-wah
Wah-wah-yo-hoh ”

repeatedly, accompanied by “ Heh-heh-heh ” from those who were seated. The song closed with the whoop, “ Wah-h-h-h ! ”

While the old man was singing he kept time with a horn-rattle in his right hand, and at the conclusion of his song he passed the rattle to a young man who also sang, stopping now and again to make short speeches.

The next performer was dressed in yellow loose-fitting toggery covered with spangles, but there seemed to be no significance whatever in his clothing. I inquired about this very closely, and was told that his “ rig-out ” was the result of mere whim on his own part. Both of the young men were accompanied in the musical parts of their exercise with the “ Heh-heh-heh ” of the others, and the exercise closed as did the old man’s song.

A lively dance for men and women followed. One of the most conspicuous performers was a young man in grimaldian costume, the clothing being of modern woven material, having as adjuncts a small bell at the outside of each knee, a string of bears’ claws below each knee, and three eagle (?) feathers hanging from between his shoulders. Another was dressed somewhat less fantastically, his costume consisting of a close-fitting cap, surmounted by a plume, a white over-dress fastened round the waist with a red sash, trousers of dark serge, bound on the outside seams and round the lower edges with white, a string of bears’ claws being tied below each knee, and he wore moccasins. He took the leading part in the dance so far as position was concerned, for he shuffled along at the head of the column, moving round the song-bench, but the young man aforesaid made himself the most conspicuous performer by his introduction of some “ hoe-down ” or colored minstrel steps, a liberty which was not resented by any one, and which tends to show that the power of tradition is weakening in the observance of such ceremonies, if it does not, indeed, prove that their old-time sacredness has to some extent been displaced by a mere desire for merrymaking, just as so many erstwhile holy-days among ourselves, are now only holidays.

Both of the costumed, and two of the other male dancers had their faces painted with vermilion.

Chief De-wuh-nā-do'-gah? (Tehayakwarayen—Hale) made a speech at the close of this dance, as he did at the close of the several succeeding ones, standing and beating time on the floor with a heavy walking-stick.

A long speech came from David Key, standing on the south side on one of the raised seats that run round the Longhouse, after which came a dance, lasting nearly an hour.

The same two speakers once more addressed the people briefly, and as each concluded there came from the audience a responsive "Yoh!"

By this time the members present had increased to nearly fifty.

A large kettleful of corn soup had been brought in from the shanty at an early stage of the proceedings, and this was now ladled out in small tin pails, the owners of which having also been served with bread handed round by attendants.

At ten o'clock the same night dance, song and speech were again in order. As in the afternoon, De-wuh-nā-do'-gah opened the proceedings. His speech was a short one of only ten minutes. There were but ten men and twelve women present at the opening. When the chief concluded, all the women rose and took their places at the north-east angle of the Longhouse, ranging themselves in line with the east end and facing westward. A young man handed a horn-rattle to the woman at the north end of the row. While the women were getting into position, nine men seated themselves facing north on the high back of a long bench, their feet resting on the seat proper. This bench stood on the north side of the room, and near the west end.

The woman holding the rattle, after saying a few words, which were responded to by the usual "Yoh!" sang a song in the low and plaintive key they always use, the men joining at intervals. The rattle was then passed from hand to hand, until she who was disposed to sing, retained it for the time being. Most of those in the row were of middle age, but in the group was a girl not more than fourteen years of age, and when the rattle came to her she kept it and sang very low and timidly, while the chiefs and warriors gave her unusual encouragement by the frequency of their responses. When the last woman had sung, the rattle was passed back to the first woman, who handed it to the chief. He spoke briefly and then placed it in the hands of his daughter, who had just entered and taken her place, not far from himself, on the north side and between him and the row of women. She sang in a stronger and clearer voice than any of the others had done. De-wuh-nā-do'-gah once more took the rattle

and placed it in the hands of a man nearest to him on the right. Before this man rose from his perch on the back of the bench, he took off his hat as he stepped to the floor, where he sang in a very lively manner, while some of the women clapped their hands in time with the beat of his rattle, and the chief, himself, marked time on the floor with his walking-stick, as, indeed, he had done during the singing of all the women.

As the rattle passed westwards some of the other men also remained at rest on the floor as they sang, but a few of them paced east and west for a distance of about twelve feet in front of the others, who accompanied the songs with "Huh-huh-huh-huh-he! huh-huh-he!"

The dances that followed were similar in every respect to those already mentioned, and the proceedings came to a close about 2.30 the following morning by the distribution of the regulation corn soup and bread to all present.

On Tuesday forenoon, while I was at the house of Da-ha-wen-nond-yeh, one of several messengers who were sent out, appeared to announce that a Done-seeding, all-night dance would be held that night at the Onondaga Longhouse, only about a mile and a quarter from my quarters at Da-ka-he-dond-yeh's, but as the roads were bad and rain was falling heavily, I was unable to attend. I was assured that the doings would be exactly like those I had already seen, but having been so informed on other occasions, when I had afterwards observed some varieties and a few entirely new features, I regret that I could not be present at this Onondaga festival, the reference to which is mainly made to show how short the notice sometimes is, and that the nations do not hold their meetings in accordance with any rule as to time of day or night.

GREEN CORN DANCE.

As the name of this dance would imply, it takes place in the early fall, and is one of the chief festivals of the year. Three or four days before it has been decided to hold this feast, the time of which is regulated by the age of the moon as are the mid-winter and some other feasts, two "runners" are appointed by the leaders of the Longhouse to notify the members of the "nation." These men set out early in the morning from the house of Rariwenhaweh the Speaker, each taking his own way, and both agreeing to meet after they have performed their duties.

On entering a house the runner says, "The time has arrived for us to thank Niyoh at the Longhouse. It is the ripening time of the year. What the people have planted is now ready. Take all kinds

of food with you to the Longhouse as an offering to Niyoh. You should go there in the morning. On that day the Speaker will tell the people what all the proceedings mean. This is all I have to say."

After this six men are sent out to collect the best of everything the people have (usually wearing apparel) as stakes for the peach-stone game which will be referred to hereafter.

When the people have gathered at the Longhouse on the appointed day, the Speaker opens the proceedings by saying :

"Brothers, listen.

"I am the Speaker, and I will now tell you what our customs are. I will say how pleasant it is to see so many here this morning. Many of us have entered where we were shown the way. We are looking at one another pleased to see so many at this gathering. I will say that we should have heard before now if anything was going wrong. If any of us are ill we now wish favors for them.

"We now, having our minds together, express our thanks for the peacefulness that is amongst us here this morning.

"This is the number of words of thanks to ourselves.

"We thank the earth for all the things that grow for food, and for all trees and shrubs of every kind. We see all these things grow and they have a double use.*

"Rawen Niyoh made the streams for the earth's food. The trees, the shrubs and all things planted by the people need water, and all of living use the water in various ways.

"Now we are united in our minds in thanking Rawen Niyoh for having made all these things for our use.

"Rawen Niyoh also thought it would be well to have a number of Thunderers. He gave them power to take care of the earth, He gave them cold water to use in their work—this shall be as everlasting as the people and the world. The Thunderers are at liberty to go among the people when they please, carrying cold water ; and everything that grows is pleased when the cold water is brought to the earth. They are glad the Thunderers bring the cold water. Rawen Niyoh also gave the Thunderers to put down anything that might be unlucky to the people.

"Now we all join our minds to thank Rawen Niyoh for having done all these things for our good.

* The meaning of this is obscure, but it may refer to the use of plants for medicinal purpose as well as for food.

"Rawen Niyoh made the sun to give us light by day. All people are pleased with the sun. One day is sometimes shorter than another and some days are warmer than others, and all these are pleasing to the plants, the trees, and the crops of the people on earth. When daylight is gone and darkness comes, the moon takes the place of the sun in lighting the earth.

"Now we are united in our minds in giving thanks to Rawen Niyoh for having made the sun and moon for our benefit.

"Rawen Niyoh also appointed four heavenly persons to support us. This is pleasing to us. By day and by night they are watching over us, to keep us away from bad luck and from every kind of harm. This is very pleasing to us.

"Now we are joined in our minds to thank Rawen Niyoh for appointing these four persons for our good.

"Rawen Niyoh has left us here and we are pleased that he has. He has made us to move about with our bodies. He gave us life. He gave us power to think. He gave us sight. He gave us hearing. The people of the earth are made (modeled) after Rawen Niyoh.

"The number of us present at this gathering give thanks to Niyoh who is above, for all the good he has done for us.

"This is all I have to say."

After a long pause he announces the day's proceedings, beginning with the Green Corn Dance, after which the game of the dish and peach stones is played.

THE PEACH STONE GAME.

It is only in connection with the Mid-winter and Fall Festivals that the practice of public gambling is permitted. On these occasions there is high revelry.

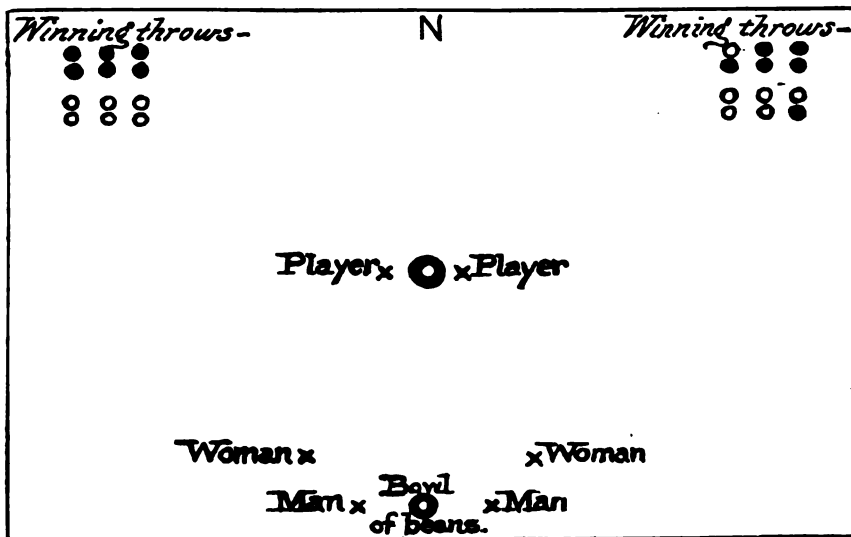
All the goods collected as stakes by the six men already mentioned, are piled in one or two heaps, the articles being tied or pinned in pairs with some regard to their respective values or uses; thus, there may be two silk neckties, two pair of moccasins, two shawls, or two strings of onagorha (wampum) which is regarded as taking first place at such times.

The "Old Men" * of the nation appoint two men—one from

* The Pagan Indians when supplying information make frequent mention of the "Old Men," who are not, as would appear, *any* old men, but certain seniors, who, either tacitly, or by arrangement are looked upon as sages. There are six of them; three represent the east end of the Longhouse and three the west. The present "Old Men" are John Styres, Abraham Buck and James Vanevery for the east, and Johnson Williams, Seneca Williams and Jacob Hill for the west. Geutes are not taken into account.

each side of the Longhouse to call out the male players, and, similarly two women for a like purpose.

A sheet is spread on the floor of the Longhouse, and in the middle of this sheet rests the wooden bowl, about fourteen or sixteen inches wide, and four to five deep, containing six peach stones rubbed down to smooth surfaces and blackened on one side. Near the south edge of the sheet is placed a vessel containing one hundred beans, from which stock seven are taken by each of the men who act as callers. When everything is ready the arrangement is as shown in the diagram; the players invariably sitting east and west



Before the game is begun, all present are exhorted by the speaker to keep their temper, to do everything fairly, and to show no jealousy, "because" says he, "the side that loses this time may be favored by Niyoh the next time, and it will displease Him should there be any bad feeling."

The first player takes the bowl by the edge with both hands and after a few preliminary shakes in mid-air he strikes the bottom sharply on the floor when the peach-stones rebound and fall back within the dish.

Winning throws are of four kinds, all white, all black, one white, or one black. All black or white means that the woman representing the winner receives from him who represents the loser five beans, but when only one white or one black bean shows face up, one bean is the gain. If, however, any player makes three successive casts, winning

five each time, he is allowed fifteen additional beans, and similarly, after three successive casts winning one each, he is allowed three more beans.

As long as a player makes winning throws he keeps his place, which, when he leaves is immediately taken by another—man or woman. In this way the game is continued until one side wins all the beans, and this may require only an hour or two, or it may take two or three days.

While the play is going on, it is not to be understood that the onlookers exemplify what is known as Indian stoicism. Anything but this. Excitement runs unusually high. Those on the side of the player for the time being, encourage him with enthusiastically uproarious shouts of—"Jagon! jagon! jagon!" Play! play! or Go on! go on! go on!, while the opponents yell with a sort of tremulous derisiveness "Hee-aih! hee-aih!" Nor is this all, for those on the opposing side make faces and grimaces at each other, and give utterance to all sorts of ridiculous and absurd things, hoping thus to distract the attention of their rivals, to discourage them, or in some other way to induce loss.

The scene is utterly indescribable, and can be fully realized only by those who have been present at a sale of wheat in the Chicago Board of Trade room.

When all the beans have been won the ceremonial game is at an end and the stakes are divided, each better getting his own article along with the one attached to it.

Similar games may be played afterwards "just for fun," as often as the people please.

The peach-stone game is one of the most popular gambling exercises on the Reserve, and is often played among friends in each others' houses. The Pagans religiously abstain from card-playing in accordance, it may be remembered, with the injunctions of Hoh-shah-honh and Sosé-a-wa, the immediate successors of Ska-ne-o-dy'-o, both of whom taught that as this was a white man's device it must be shunned.

FEAST OF THE SKELETON.

[The account of this feast was given to me by Dah ka-he-dond-yeh.]

After the harvest thanksgiving, the women of any clan have in their hands the arrangements for, and the management of, a dance-feast.

Selecting two men, who because of being chosen for this purpose are called Ro-de-neh-ho'-rohn, meaning messengers "covered with



PLATE XVII. A.

Chief W. Henry and wife.

Chief Dyonwaddon, Wm. Henry, Cayuga on both father and mother's side. His personal name is O-ja-keh-teh. His wife is a Mohawk.



PLATE XVII. B.

House of Chief Dyonwaddon, built of logs set upright. The only house of the kind on the Reserve, and seldom seen anywhere.



PLATE XVIII.

Dancers at the Seneca Longhouse. Spring Sun Dance. 1896.



PLATE XVIII. B.

Yuh-stun-ra-gonh—Within the Stones—John Key (Tutelo). He was the last man who could speak the Tutelo language. His Tutelo name is said to have been Nas-ta-bon, One Step. His dress and other accessories were arranged for photographic purposes. He died in the spring of 1898. One informant gave me Key's name as Go-stang-on—Below the Rock, evidently another form of Yuh-stun-ra-gonh.

1. The first part of the document is a list of names.

2. The second part of the document is a list of names.

3. The third part of the document is a list of names.

4. The fourth part of the document is a list of names.

5. The fifth part of the document is a list of names.

6. The sixth part of the document is a list of names.

skins," these are sent out to invite all who are desired to take part. It is their duty also to collect food and clothing, after which the women meet to receive their report, and to appoint a night for the feast. The Ro-de-neh-ho'-rohn are again sent out to intimate the time when the feast is to be held, and to inform 'all whom it may concern' of what is required in the form of eatables.

A speaker Rot-ka-sá-he-reh having also been chosen by the women, it is his duty on the assembling of the guests to address them on how they should live and conduct themselves.

Then the Yah-go-ge'-we, or Head woman, (appointed by consent of all the other women) calls on a man to act as the singer of the evening and hands him the drum. It is said that the 'minstrel' is quite unaware of the intended honor until he hears his name called by the Yah-go-ge'-we, but as it must require exceptional skill and ability to sing fifty or sixty songs, even such as these are, no doubt the singer selected can scarcely be said to be surprised. The songs, so-called, are simply repetitions of unmeaning syllables similar to our "tra-la-la" or "fol-de-rol-de-ri-do,"—indeed, not much more complicated.

The singer seats himself at the middle of the song-bench, and astride of it, tapping his drum and singing in unison with the time required by the dance. In the first dance only women take part, and as a matter of course, in the usual way, by merely moving sidewise with short and alternate shuffles of the heel and ball of the foot round the bench.

At the close of this dance there is a short recess, and in the dances that follow, men as well as women may take part. Other singers may now assist.

The same songs are sung again, followed by another recess—then another general dance, and if it is thought there is time to go through the performance once more before daylight, well and good, but on the approach of daylight the dance must cease.

At the close, the speaker thanks the Great Spirit for having kept the people safe through the night. The men and women then form a procession and march round the outside of the Longhouse, led by the Yah-go-ge'-we and the Singer, each holding a flap of the drum. * On

* The drum is not more than six inches in either direction. One end is solid wood. The other consists of a piece of thin leather stretched tightly by means of a wooden hoop which is pressed over it and downwards until flush with the edge of the drum. As the leather is not cut to fit exactly, an inch or more may be exposed in two or three places under the lower edge of the hoop. These are the 'flaps' here mentioned.

reaching the door again after this march, she takes the drum, removes the hoop, and puts the instrument away until it is again required for a dance.

My informant added that the belief is that a dance of this kind in spring would bring frost.

GENERAL OPENING ADDRESS.

All the ceremonial speeches are, as a matter of course, delivered by rote, and as the opening address is of special importance by way of showing us the trend of thought on festival occasions, it is here given with a literal translation, in which one may easily discover the results of Christian influence mingled with beliefs handed down from the days when the Red Man's ancient faith had no rival.

Dewadadehken Sewadahonsadat,
Brothers, listen,

Da-onenh I-ih kariwayendahgwen ken-i-ken orhhonhkeneh on-
Now I am entrusted with the morning's

waderiwadendi ne ne wahy tsiniyoh songawih raonha ne ne Songway-
doings what is so given us by Him Maker of

adihson, ken-i-ken yaghdekagondeh deyondennonweronssek-keh,
our bodies this must be the time of giving thanks

onenh dohkah niyonwedakeh wa'ont kennissah.
now when people are gathered.

Yaghten deyongwaderiyendareh ohniyoh tsityonhenyon
We do not know how we live

ken-iken kadi karihonnih yendewarihwadihonthoh oriwah Songway-
this then reason we pull word Maker

adihson. Songwawih ne ne tsiyongwatkennison toka-nityon ohnay-
of our bodies. Given us — at our gathering several of us how

awenneh aondon skaneh ya-e-dewanen ne ne ongwanigonrah nok
to make it do together we place our minds and

oksa-ok da-e-dewadennonweradonh.
at once give thanks.

Etho niyoh ne ne oriwah ne ne tsinonweh tsityotye rentdon
This is so of the word where first begun

deyondonnonwerons.
to give thanks.

Etho kadi nithotyeradon ne ne tsiyonthontsi-a-datyeh shegon
This is then the way the world, going on yet

skennon kadi dewennondonnyon.
peaceful we are thinking.

Etho Ra-onhakeh dyoyenhdaghwengh Songwayadihsonh.
This is from him begun Maker of our bodies.

Songwat-kawennih agwelon tsinahaten kayen kenthon
He gave to us all this is to be found here

onhwentsi-a-keh yongwanigonhriyostagwah. Agwah kananon
on earth pleasing to our minds. Really filled

nyadekarondakeh ne ne wadonnih kenthon tsiyonthontsiyade, ne ne
all kinds of trees growing here on earth and

onih ne-niyogwirasah yodonnih ongwanonhgwah ne ne onih ohhon-
also the shrubs growing for our medicine and also the

dehogonh deyontnegondahgwah. Ra-onha royenthonh agwelon
grasses for drinking.* He planted all

ken-i-ken gondadewenniyoh yodonnih.
this natural and free growth.

Da-onenh nonwah ken-i-ken kayonhadenyon, ne ne onih tsi
Now then this streams and also

yohnawerodon etho nonweh ne ne ongwe yetshenriyes kahnigon-
springs that is where human kind finding pleasant

riyostagwenh. Raweyennowanenh Songwanoronhgwah yedewag-
minds. He, the Master-idea Our Maker loving us all,

*For making drinks.

wegonh ne-eh kadi ehthotsih da-e-dewadennnonweradonh tsinityon
and then there we give our thanks the number

kentho segon onhwentsiakeh tyonheh.
here yet (still) on earth living.

Da-onenh kadi oyah nonwah nikanigonroden yetsidewadihonthonh
Now then another kind of mind we will pull

ne ne tsiyadewatshothons Thonedaghgwen ronaderihondeh, ohnekanos
setting sun Believers their duty cold water

enhadihhawissekkeh ne ne oni onthontkaweh tsinonkadi ne ne onhwen-
carriers and also let go to where on

tsiakeh ohnayawenneh ne ne a'ondarihadeh agwegon tsinahoten
earth how to make warm all that is

deyodonhotyohonh ne ne ondeyaronh ken-i-ken ne ne. Royenthon
wanted full growth. He planted

Songwawenniyoh. Ongwe onih othenenh yagoyenthon ne ne ken-i-ken
Our ruler so human kinds also something planted this

ayagonbehgwenh skaneh kadi yedewadennigonrayenh deyethinon-
to live upon peacefully then place our minds to thank

weradonh ken-i-ken Dewatshothons Thonedaghgwen Yethisotha
them these Setting Sun Believers our grand-parents

Radiwerens.
the Thunderers.

Da-onenh kadi nonwah oyah nonwah nikanigonroden oriwiyo
Now then another kind of mind sure word

yorihowanenh ken-i-ken ne ne Ra-onha ongwadadekenhah Dehoswa-
great He our Brother The

thedonh ne ne kentho onwhentsiakeh.
light here on earth.

Dewadennonweradonh yongwatshennonnih Tyongwehogonh
 We give thanks our minds are pleased we people

dewanakereh tsiniwakatsdeh ne ne onwhentsia.
 settled lasting age the earth.

Songwayadison katkeh onenh enhadatdih ehthoneh nonweh
 Maker of our bodies when? now speaks there on

enkayadendagheh ken-i-ken ne ne Ronwarihondagheh ne ne
 will fall (cease) his official duty

ra-onha ne ne Karahgwah.
 Him the sun.

Da-onenh kadi oyah nonwah ne ne toka katkehnnonweh enyago
 Now then another thing if at any time should

noronsseh ne ne a'onsayondatreweh ne ne ongweh ethoneh nonweh
 fail to regret human kind that is

niwathawih denhadensdeh Tsidehhoswathedonh tsiniwehniseradenyonh
 times will stay (stop) His light throughout the days

ne ne kadi aoriwah dewadennonweradonh segon ne ne Ra-onha
 that is reason we give thanks yet He

Rohnigonhranironh nok ne ne I-ih non kadi orihwiyo hwahy tsi yong-
 strong mind but I am sure ? that we

wenden esoh tyongwaseronnenhthah nok senhhakiok segon karag-
 are poor much short comings and for all that yet Sun in

wareh ne ne entyehkeneh. Rawen Niyoh dehoswathededonh ken-
 its place during the day He said so (God) giving light (so)

i-ken kadi watgwanonweradon.
 this then we give our thanks.

Da-onenh oyanonwah ehnidah ahsenhonneh ne ne Roderihonda-
 Now another moon by night His duty

hgwenh ne ne tsi thonigonriyo'onh ne ne Songwayadihson. Yagh
it was his pleasure Maker of our bodies No never

nonwenden ne ne deyongwaderiyendareh ohniyoh tsityonhenyonh.
time do we know how we live.

Ongwe yawedowanen tsinahoten en-yagodeniyendens kenthoh onhwen-
Human kind many are somewhat tempted here on

tsiakeh ne ne tsiyagodohetsdonhatyeh.
earth as they are passing.

Da-onenh oyanonwah katkeh toka onenh ne ne onwaderiwadendih
Now another when if now begin matter

Ra-onha Royaner Rayadagweniyoh ehtho niyoh ne ne tsiyongwadeni-
He Chief Master there so according to

seradenyon sewatyerens nene on-hwentsiakeh sakawisdohdeh ken-i-ken
our days sometimes on earth cold again

tyetgonh nonweh niwathawih wadoken enhs (thanon oneih wadokenh)
always times stated (and or also) too,

tsiniwat-hawi onenh sonhdarihadeh ehthoneh onenh wegondeyaronh
time passing now warm again then now grow up (ripen)

tsiok nahoten ne ne kayenthoseronh.
ever what is planted.

Awegon ne ne exaaogon onhwentsiokeh, ehtho non weh yagots-
All children on earth there are

hennonnih s'kanigonrah yagotsdon.
pleased one mind in use.

Da-onenh oyanonwah ne ne Gondironhyakerononh akdah
Now another angels they closer

tyonatgwidonh tsinonweh ne ne ongweh niyens kenthoh ne ne onhwen-
moved where human kind travels here on

tsiakeh ne ne ohnayawenneh dosah a'onsayengwanigonrhenh Ra'onha-
earth how to manage not to forget in Him

keh tsinonkadiah ne ne Songwanondens ; yaghten kadi nenneh dayong-
in the matter of our Supporter ; no injury

wakarewaghte tsideyongwadawenryeh nok kih tyetgonh yonkinigon-
to us in our travels but ? always watching

rareh waghsendadenyon nok oni ne ne weniseradenyon ne ne ken-i-ken
over us by nights and also by days.

Rawen Niyoh sagorihondagwennih ne ne gondironhyakehrononh ehtho
He, God appointed these they the heavenly beings there

niyoreh nenwakatsdekeh tsikiniyoreh ne ne niwakatsdeh ne ne
so much everlasting so many to the end of the

onhwentsia.
earth.

Ehtho oni nenyohdenhakeh tsiniyoreh denthadadih Ra'onha nene
There also shall be such not until (He) speaks again He

Songwayadihson. Ne ne kadi tyetgon yayongwadenhnigonragwenoni-
Maker of our bodies always should be united in our minds

hakeh tsinityonh ne ne yonhwentsiagwegonh segon yongwadadenronh
member of us all over the earth yet are left

s'kennen s'kaneh deyongwadennonweradonh ken-i-ken niyengwari-
pleased together we are giving thanks according to

hoten Ra'onhakeh nonkadi Songwayadihsonh Songwayrih wa wih-
our custom from Him Maker of our bodies He gave us.

Ethe ni ka wen na ke.
That is all I have to say.

THE CHILDREN'S NEW YEAR TREAT.

On New Year morning boys and girls in small parties go from house to house saluting the inmates with "Nuh Yahr" (an evident corruption of "New Year") in expectation of something toothsome, and they are usually treated to cakes and candies provided for the

purpose. Calls of this kind must be made before noon, after which the older people don't care to be bothered, and refuse any substantial return for the youngsters' salutation.

Nephews and nieces call on their uncles and aunts, and grandchildren on their grand-parents, who, in expectation of the visits, provide as gifts small human-shaped figures of baked flour sweetened and mixed with currants, or otherwise seasoned. Such gifts are highly esteemed by the recipients as something peculiarly indicative of blood relationship. Children who are so treated get nothing else.

[From Dah-ha-he-dond-yeh. (Trees in a row.)]

This is rather a Christian than a Pagan custom, but it gives us a glimpse of society on the Reserve.

THE WORD "NIYOH."

The derivation of the Iroquois word for God—Niyoh, pronounced *nee-yoh*, or *nee-o*, with a much prolonged and emphasized *e*, has long been a matter of dispute. Schoolcraft and others since his time have claimed for the ancient Indian, on the basis of this word, a once well-established monotheistic belief, but as it is now generally conceded that prior to contact with the white man no North American Indian professed to believe in a Great Spirit, although he certainly did acknowledge a host of spirits, it is evident that the accepted word for God must either be an old word with a new or modified meaning, or else a totally new word—one coined for the occasion.

In the *Book of Rites*, note B, p. 176, Hale has quoted approvingly from that eminent authority, M. Cuoq (who died this summer, 1898,) showing that the word Rawennio signifies "He who is Master," and Mr. Hale suggests the probability of the word having been derived from *kawen* or *garwen*, meaning "to belong to anyone." But while it would be imprudent to take issue with such authorities, it may be pointed out that in a case of this kind, the change from *kawen* to *rawen* is not a likely one, and that, moreover, a more probable root exists in *niyohwen*, or *niyahwen*, meaning "thanks" for we know that the spirit of gratitude enters largely into Iroquoian ceremonial addresses, forming indeed, the chief part of them. If, as is pointed out in the note referred to, the termination *iyō*, *io*, or *eeyō* had originally the sense of "great," M. Cuoq's line of reasoning would force us to the conclusion that only the adjectival part of *rawennio* remains with the introductory nasal, although no reason is afforded at the outset for the spelling of *rawennio* with two *n*'s, one of which is quite unnecessary if the word be derived from *kawen* or *garwen*, as he supposes.

An easier and more likely, because more natural derivation might be found in the Iroquoian phonic equivalent *niyoh*, or *niyah*, in common use adverbially. Having pointed this out to Mr. Brant-Sero he has supplied the following illustrations:—O ni yoh? How so, or how is it so? O ni yoh sa nis ten ha? How (so) is your mother? Oh hon don eh ni yoh; first, or previously so. Wah ki ron kenh ni yoh; I said it was so. From these examples we observe that the word is used to signify fact, truth, condition, existence; all shades of one meaning, from which it might be argued that it would not be difficult to see how *niyoh* might come to signify the great truth, the supreme existence, the Great Spirit, in which case it would be closely analogous to the ancient Jewish "I am," but no doubt the objection would be at once raised that such an adaptation involves more abstract reasoning than the Indian usually employs.

But Dr. D. G. Brinton throws discredit on all attempts to trace the derivation of the word from an Indian source. In his *Myths of the New World*, 3rd edition, p. 70, he writes:—"The supreme Iroquois deity Neo or Haveneu, triumphantly adduced by many writers to show the monotheism underlying the native creeds, and upon whose name Mr. Schoolcraft has built some philological reveries, turns out on closer scrutiny to be the result of Christian instruction, and the words themselves to be corruptions of the French *Dieu*, and *le bon Dieu*!" In a foot-note to the foregoing, Dr. Brinton adds, "Mr. Morgan in his excellent work, *The League of the Iroquois*, has been led astray by an ignorance of the etymology of these terms. . . . Mr. J. N. B. Hewitt offers a less probable etymology, Great Voice, refering to the thunder."

PAGAN HELL.*

Beautiful Lake's ideas respecting hell were as peculiar as they were homœopathic, for "at one time" So-sé-ha-wa declared, "the four messengers said to Beautiful Lake, 'lest the people should disbelieve you, and not repent and forsake their evil ways, we will now disclose to you the House of Torment, the dwelling place of the evil-minded.' Beautiful Lake was particular in describing to us, all that he had witnessed, and the course which departed spirits were accustomed to take on leaving the earth. There was a road which led upwards, at a certain point it branched; one branch led straight forward to the home of the Great Spirit, and the other turned aside to the House of Torment. At the place where the roads separated were stationed two keepers, one representing the Good, and the other the Evil Spirit.

*See foot note p. 73.

When a person reached the fork, if wicked, by a motion from the evil keeper, he turned instinctively upon the road which led to the abode of the evil-minded. But if virtuous and good, the other keeper directed him upon the straight road. The latter was not much travelled, while the former was so frequently trodden, that no grass could grow in the pathway. It sometimes happened that the keepers had great difficulty in deciding which path the person should take, when the good and bad actions of the individual were nearly balanced. Those sent to the House of Torment sometimes remain one day (which is there one of our years). Some for a longer period. After they have atoned for their sins they pass to heaven. But when they have committed either of the great sins (witchcraft, murder and infanticide), they never pass to heaven, but are tormented for ever."

So far, the reader will have no difficulty in tracing Christian influences at every step, but in what follows there is a little more originality, with a touch of the old time wizard's wand.

"Having conducted Beautiful Lake to this place, he saw a large and dark-colored mansion covered with soot, and beside it a lesser one. One of the four then held out his rod, and the top of the house moved up, until they could look down upon all that was within. He saw many rooms. The first object which met his eye was a haggard-looking man; his sunken eyes cast upon the ground, and his form half consumed by the torments he had undergone. This was a drunkard. The evil-minded then appeared and called him by name. As the man obeyed the call, he dipped from a caldron a quantity of red-hot liquid and commanded him to drink it, as it was an article he loved. The man did as he was directed, and immediately from his mouth issued a stream of blaze. He cried in vain for help. The Tormentor then requested him to sing and make himself merry, as was his wont while on the earth, after drinking the fire-water. Let drunkards take warning from this. Others were then summoned. There came before him two persons, who appeared to be husband and wife. He told them to exercise the privilege they were so fond of while on the earth. They immediately commenced a quarrel of words. They raged at each other with such violence that their tongues and eyes ran out so far they could neither see nor speak. This said they (the Four Persons) is the punishment of quarrelsome and disputing husbands and wives.

Next he called upon a woman who had been a witch. First he plunged her into a caldron of boiling liquid. In her cries of distress, she begged the Evil-minded to give her some cooler place. He then

immersed her in one containing liquid at the point of freezing. Her cries then were that she was too cold. 'This woman,' said the Four Messengers, 'shall always be tormented in this manner.' . . . The Evil-minded next called up a man who had been accustomed to beat his wife. Having led him up to a red-hot statue of a female, he directed him to do that which he was fond of while he was upon the earth. He obeyed, and struck the figure. The sparks flew in every direction, and by the contact his arm was consumed. Such is the treatment, they, said awaiting those who ill-treat their wives. . . . He looked again and saw a woman whose arms and hands were nothing but bones. She had sold fire-water to the Indians, and the flesh was eaten from the hands and arms. This, they said, would be the fate of rum sellers.

Again he looked, and in one apartment he saw Ho-ne-ya'-wus (Farmer's Brother) his former friend. He was engaged in removing a heap of sand, grain by grain; and although he labored continually, yet the heap of sand was not diminished. This, they said, was the punishment of those who sold land.

Adjacent to the House of Torment was a field of corn filled with weeds. He saw women in the act of cutting them down; but as fast as this was done, they grew up again. This, they said, was the punishment of lazy women." *

The infliction of such penalties is quite as reasonable as is that of those we read of in classic and other mythology—indeed, some of the above are, in a way, suggestive of Midas, Tantalus and Sisyphus, but they are no doubt of purely native origin.

SPRAYING OF HEADS.

On the occasion of public festivities, members young or old, male or female, of any gens desiring to guard against primary disease, or to prevent the occurrence of any maladies with which they have already been afflicted, make known their wishes to the head-man, or master of ceremonies, for the time being. As the head-man for the year is appointed by the assembled women, alternately from the Two Brothers' and the Four Brothers' ends of the Longhouse, it is his duty to state the case to those on the opposite side † one of whom makes a suitable reply.

* Morgan's *League of the Iroquois*, pp. 252-5.

† The terms "opposite side" and "opposite end" as applied to the Longhouse are equivalent.

Preliminaries having been settled, the persons who wish to be sprayed take their seats, facing outwards, with bowed heads, on the end of the song-bench in the middle of the Longhouse, but in no wise interfering with the performers, who handle the drum and rattle as they sit astride of the bench, near the middle, and facing each other.

The sprayer, who may be a man or a woman, a boy or a girl, is supplied with a vessel (those I saw used were small tin cans) containing water sweetened with sugar and the juice of blackberries or of huckleberries, which preparation must be made by the person who is to be charmed. The operator first pours from the vessel into a cup, or into the lid of the can, a small quantity of the mixture, which he takes into his mouth, and immediately ejects in the form of fine spray on the bowed head of the person desirous of his good services. A second time he pours some of the liquid into the cup, and this portion he holds to the mouth of the charmed one who quaffs it; then replenishing the cup for a third time he drinks himself.

Although this appears to be all that is required to complete the charming process, I observed that in many instances two or more, (in one case six) persons sprayed a single head, and as the would-be-charmed one did not supply so many charmers with the spraying preparation, one or more of the latter must have contributed their services in a complimentary way.

It was also noticed that there was no apparent rule as to age or sex on the part of the sprayers and the sprayed. Men sprayed women, girls and boys; and these, in like manner, sprayed one another as well as men.

As the dancers were usually moving round the song-bench while the spraying ceremony was going on, some of them paused to take a drink of the ceremonial liquor from the ceremonial cup, but this, I was told, was an abuse that would not have been tolerated some years ago.

One informant stated that the composition of the liquid was on account of the bear's well-known fondness for sweets and fruit.

Another told me that the ceremony should be performed during or in connection with, the bear-dance only, but I saw it done several times when other dances were going on, and even when there was no dance at all. The present custom may thus be an illustration of lapse from former ceremonial rigidity.

From another I learned that the bear possesses the mysterious power of making an Indian see ghosts (though by what means I could not learn) and that the spraying ceremony is intended, or was intended to keep the bear in good humor.

A fourth mentor stated that the breathing out, that is the spraying, or blowing, implies force or power, in the sense of driving away evil influences, or the spirits that cause disease.

In any event, it seems plain that the practice is one that has been transmitted from the time when the medicine man was in all his glory.

In the Jesuit Relations several references are made to the practice of *blowing*, or breathing on sick persons. The following quotations show that if blowing was not identical with *spraying*, as I have called it, there is at any rate a good deal of similarity. If the latter is not an actual survival of the former, it would seem to be a modification of it.

"A juggler," says Lalemant, "seeing the child's distress, promised the father that if he would allow him to beat his drum and breath upon his son, he would cure him in a little while."*

"Therefore God, who often employs the sins of men as instruments to punish them, permitted that, on account of a medicine man blowing upon her and giving her some potion, she should not be effectively urged to accept Baptism.."+

The following year Le Jeune writes, "The Sorcerers and Jugglers have lost so much of their credit that they no longer blow upon any sick person, nor beat their drums, except, perhaps, at night, or in isolated places, but no longer in our presence."‡

"It happened . . . that a Sorcerer or Juggler was breathing on a sick person at about ten o'clock at night, because he dared not do it in the daytime."§

"I have often said that the name 'Sorcerer' is given here to certain Jugglers or charlatans who engage in singing, blowing upon the sick, consulting Devils, and killing men by their charms."¶

"A Captain [chief] had some ask him [a sorcerer named Pagaronich] to blow upon a sick man, offering him a large porcelain collar."||

There would appear to be some virtue connected with merely taking into the mouth and then ejecting. Le Jeune writes of what happened on February 4th, 1637, says: "At this time we had an amusing encounter; upon carrying some broth to a sick woman, we found the Physician there. He is one of the most dignified and

**Relation of 1647*, Cleveland ed., vol. 31, p. 227. See also p. 225.

† Le Jeune's *Relation*, 1637, vol. 13, p. 137, Cleveland ed.

‡ Le Jeune's *Relation*, 1637-38, vol. 14, p. 223 " "

§ Letter to Father Le Jeune from Three Rivers. *Relations des Jesuites*, Cleveland ed., vol. 16, p. 55.

¶ Same vol. 149.

|| Same vol., p. 157.

serious Savages that I have seen. He took the broth, looked at it, and then drew out a certain powder that he had in a bag; he put some of it in his mouth, spat it out upon the broth, and then choosing the best of it, made the patient eat." *

J. O. Dorsey, in his chapter on Jugglery, in "A Study of Siouan Cults," says, that "Gahige-wadayiŋga used to stab himself with an arrow-point, causing the blood to spurt from his left shoulder as he danced. The other skamans used to spurt water on his back from their mouths . . . When they finished no wound could be found."

The Rev. A. G. Morice supplies an illustration of "blowing" among his people and gives us the belief entertained in connection with the custom. He writes:—

"As they (the Carriers)† are about to set fire to the pile of wood on which a corpse is laid, a relation of the deceased person stands at his feet and asks him if he will ever come back among them. Then the priest or magician with a grave countenance, stands at the head of the corpse and looks through both his hands on its naked breast, and then raises them towards heaven, and *blows through them*, as they say, the soul of the deceased, that it may go and find and enter into a relative."

DREAM INTERPRETATION.

During the performance of the dances in the New Year's celebration, a small group of men, each night, on the north side of the Long-house, and opposite the song-bench, discussed very earnestly the interpretation of certain dreams, respecting the meaning of which the dreamers were in doubt, for it appears that the members of the Pagan community have nearly or quite as much faith in communications of this kind as we know their forefathers had centuries ago,‡ and as not a few white Christian people still entertain.

As explained to me, the so-called interpretaton has a strong family resemblance to some of our boyhood's guessing games.

* In Dr. Franz Boaz's voluminous treatise on the Kwakiutl Indians, in the Smithsonian Report for 1895, page 569, it is mentioned that a 'chief speaker' at the Winter Ceremonial celebrations of the Kwakiutl at Fort Rupert, sung a secret society song, using these words:—

"I tried to tame them . . . by the power of magic my friends;
I blew water upon them to tame them my friends."

† The Carriers are a branch of the Déné stock in northern British Columbia.

‡ "The Savages have no stronger belief than in dreams. They are their orders which they obey as a sovereign Divinity." *Jesuit Relations*, vol. 22, p. 227.

A. dreams and tells his dream to B. B. then proceeds to interrogate C. who is entitled to know at the outset whether the object in question is a living or a dead one. With the assistance of friends who may be interested, or who may simply join for amusement, the guessing goes on. When, in course of time, the name of the article has been hit upon, the interpreter decides as to the meaning of the dream, and what action, if any, should be taken by the dreamer.

For example, should a member of the Deer clan dream something in which one of the Turtle clan, a boy, a bow, or a sled and an accident are involved, the decision may be that the dreamer shall present the child with a bow, or a hand-sleigh.

Unsatisfactory as is the method and purely arbitrary as the decision may be, the one is quite as philosophical, and the other likely to be even more logical than the so-called reasonings, and truly absurd conclusions of dream-slaves among ourselves.

IROQUOIS MUSIC.

The dance-songs and ceremonial chants of the Indians strike the unaccustomed ear as wails or weird recitatives. As a non-musical authority, I would say they are pitched in minor key, resembling in passages songs and lullabies of the Scottish Highlands. One of the former as sung by the women, struck me as bearing a strong resemblance to a familiar cradle-song.

They appear to be of simple construction, reaching neither very high nor very low notes, but at times becoming modified in such an unusual way as to be difficult of imitation by any but Indians.

The beat of the tiny drum, or of the gourd or turtle-rattle, is not in time with the vocal utterances, and when dances accompany the songs, the "trip" is taken from the former, in unison with the "Heh! heh! heh's!" or the "Hoh-huh-heh-hoh-huh-heh's" of the chorus.

Another peculiar feature of these performances is the sudden way in which they are terminated. There is no previous downward tending of the voice to indicate that the conclusion is near—the music simply stops in many instances as if the singers had been abruptly interrupted in the middle of a note, and this is followed by a general whoop, as has been pointed out when describing the Mid-Winter Festival.

It may be guessed that the tone of the songs does not, to white ears, carry with it the impression of joyousness. At least I have not heard any that might be so characterized. Occasionally when the

dance becomes "fast and furious" in accordance with increased rapidity and volume of utterance on the part of the singers as well as of the dancers themselves, smiles may play briefly over some of the countenances, but this is rather because of the exhilaration arising from the *vigorousness* of the performance, than on account of any musical spirit in the composition.

The desirability of securing as correct records as possible of the Iroquois musical notation, having been recognized by Dr. Ross, Minister of Education, I was authorized by him to bring to Toronto Ka-nis-han-don, who for several alternate years has acted as head-man of the ceremonies in the Seneca Longhouse, that some, at least, of the principal songs might be dictated to a musical expert; and we may regard it as a peculiarly fortunate circumstance that we were able to secure the extremely valuable services of Mr. Alexander T. Cringan, musical superintendent of Toronto Public Schools, to interpret and record Ka-nis-han-don's utterances. As Mr. Cringan entered sympathetically into the spirit of the work, and as our Indian dictater did everything in his power to furnish the notes, it may be assumed that the versions appended to Mr. Cringan's report are as nearly correct as possible.

Subjoined is Mr. Cringan's statement:—

"The music of primitive races presents a field for investigation of deep interest to the musical student. Much has been written of the music of the Chinese, Hindoo, Negro, Japanese and Celtic races, but, of the music of the North American Indians, reliable information has been exceedingly difficult to obtain. With the exception of the Negro all of the races mentioned have a musical literature, notation, system of musical theory, and variety of musical instruments which have descended from their progenitors of hundreds and even thousands of years ago. With the Indians of North America the case is entirely different. They are possessed of no musical literature, their songs have been handed down through countless generations by tradition and without the assistance of musical notation in any form, while their musical instruments are of the most primitive character. The folk-songs of any people must of necessity partake largely of the national character of the people themselves. In them are portrayed the emotions, aspirations and feelings by which they are dominated. In the folk songs of the Indians we have a musical picture of the history of their race intensely interesting and instructive. It must not for a moment be supposed that the melodies as here given are exactly the same as when they were first launched into the life of the primitive people of the forest. The form in which they first appeared can

never be known. Whatever it may have been at its birth its transmission from generation to generation through centuries must have been accompanied by many modifications consequent on the varied individualities through whom the transmission has been made. The form in which they now appear must be accepted as the cumulative result of the many additions, modifications and influences of the various generations through which they have passed.

"The attempt to represent such melodies through the medium of modern musical notation has been attended with a certain amount of difficulty. In most cases the tonality was somewhat uncertain on account of the numerous grace-notes by which the melodies were ornamented. In addition to this, rhythmic accent can scarcely be said to exist in the melodies as sung by a native performer. Some of the songs are sung to the accompaniment of a rattle made from the complete shell of a turtle in which a number of cherry stones or grains of Indian corn are enclosed and, strange as the effect may seem to musical ears, this rhythmic accompaniment has absolutely no connection with the rhythm of the melody. The rate of movement in the melody may be accelerated or retarded but that of the accompaniment remains constant throughout. These conditions made it exceedingly difficult to determine the nature of the rhythm until it had been repeated several times. However, Ka-nis-han-don, who sang the melodies for me was very patient and obliging, and seemed to be determined that nothing should be lacking on his part which would assist in securing a correct notation of his native melodies.

"The general impression conveyed by the various melodies is that they are based on the *Pentatonic Scale* employed by the ancient Chinese, Japanese, Hindoos and Celts. As its name implies, this scale consists of five tones only. It may be represented by the black keys of the pianoforte, from which it will be observed that the fourth and seventh tones of the modern diatonic major scales are absent. Mr. J. Muir Wood of Glasgow has drawn attention to the fact that this scale may be played on any purely diatonic instrument at three different pitches by commencing on C., F. or G. This fact has been used in explanation of the employment of the pentatonic scale in all of the ancient Scottish folk-songs which remain unaffected by modern influence. The Iroquois Indians sometimes employ a very primitive instrument resembling the ancient *flute-a-bec* which produces only the tones of the diatonic scale. It is made of two pieces of wood hollowed throughout their entire length and bound together in the form of a

cylindrical tube by means of cords. The opening at the upper end is much smaller than that of the lower, being about one-fourth of an inch in diameter. The tone is produced by blowing into the upper end, the stream of air being projected upon the thin wedge-shaped edge of an opening about three inches from the upper end, as in the organ pipe or the well-known penny whistle. While the general impression of the melodies is that they are based on the pentatonic scale, in common with those of the ancient races already mentioned, they contain many evidences of the influence of a more modern tonality. At this there need be no surprise when it is considered that the Iroquois have for years been accustomed to mingle with the whites by whom they are surrounded, and that in their reserves they have brass bands which play, not native Indian music, but the music in common use among similar bands throughout civilized Europe and America. It must naturally follow that a people who have assimilated much of the dress, habits and customs of their white fellowmen cannot fail to have been influenced by the music with which they have been brought into contact. In this manner many of the phrases, which undoubtedly belong to the music of the whites, may have been assimilated, consciously or unconsciously, until they have become so closely associated with the music of the Indians as to be accepted by them as belonging to their traditional melodies. In this respect the melodies may be considered as mirroring the history of the people themselves. Previous to the advent of the whites the Indian lived exactly as his forefathers had done for centuries, but now he has adopted many of the habits and customs of his conquerors and some of his own have become mere traditions.

PIGMY SONG.



In the Pigmy Song the evidences of modern influence are probably more marked than in any of the others. At the commencement the tonality is very uncertain, as it might, at first hearing, be assumed to be in G. major. The C. *sharp*, however, is merely an auxiliary note which is cancelled by the C. *natural* in the third measure. The F. *sharp* introduced towards the close clearly gave the impression of a modulation to the dominant when sung by Ka-nis-han-don. The sudden ending on the half-beat is decidedly striking. This I am informed is characteristic of many of the Indian melodies.

BIG FEATHER DANCE SONG.



In the Big Feather Dance we have a melody based on the pentatonic scale of D. minor from which the notes B. flat and E. are necessarily absent. The complete absence of the F. is an interesting feature of the melody which reduces the number of notes actually employed to four. The upper G. at the close gives a merely approximate representation of what was sung. This was a whoop which commenced on the note indicated and ended in a glide downwards of very indefinite length.

BEAR DANCE SONG.

Allegro.

The Bear Dance Song contains many interesting points, among which are the leap of an augmented fourth in the first measure and the introduction of the F. sharp in the seventh measure with a repetition of the same phrase at the close. The latter clearly suggests the key of G. minor although the third of that scale is absent.

SONG OF THE WHITE DOG.

Adagio.

The Song of the White Dog contains every note of the modern scale of E. flat but the fourth. The augmented second in the tenth measure adds to the weird effect of the melody which is among the

most interesting of the collection. The tonality is variable being sometimes in E. flat, but more frequently in C. minor. The abrupt ending on the half-measure is another instance of this characteristic close.

PIGEON DANCE SONG.



In the Pigeon Dance Song we have a melody in which the tonality closely resembles that of modern compositions. Commencing in A. flat major, it modulates to F. minor for two measures and returns to the original key. The fourth of the key, however, is never present, indicating that the influence of the old pentatonic scale remains too strong to be easily overcome.

GREEN CORN DANCE SONG.



The Green Corn Dance Song is among the most ancient known to the Iroquois. It contains four notes only of the key of F. minor.

The yncopated rhythm in the fourth measure is a marked characteristic of Indian melodies, which may be observed in other numbers of the collection.

WOMEN'S DANCE SONG.



The Women's Dance Song, although short, contains several very interesting points, notably the A flat in the second measure suggesting a modulation to the sub-dominant, closely followed by the E natural which causes the close to be in the key of the dominant. The ending cannot be expressed by musical notation. It is a characteristic Indian *grunt* commencing on F and gliding down to B flat approximately.

WAR DANCE SONG.



The title of the War Dance Song would naturally suggest a melody of a much bolder type than it proves to be. It is sung very slowly, the rhythm is interrupted by several pauses and it ends so low in pitch as to be almost pathetic in character. In it we have all the tones of the scale of D minor with the exception of the seventh. The minor third is, for the first time, especially prominent.

FALSE-FACE DANCE.



The Song of the False Face Dance is in the favorite key of F minor and presents a new point of interest in the repetition of a phrase of *six* measures. This repetition is carried on *ad libitum* to the close of the dance, which is embellished by the addition of two wild grunts running through the entire scale.

FISH DANCE SONG.



The Fish Dance Song contains another instance of six measure rhythm followed by the double grunt or whoop at the close.

SCATTERING ASHES.

Andante.

In Scattering of Ashes Song the tonality is clearly that of the pentatonic scale on C. The only tone which is foreign to that scale is the F natural in the fourth measure, but this may have been E as the intonation was somewhat uncertain. It bears a strong resemblance to some of the traditional melodies native to the Highlands of Scotland, especially in the effect of the close on the interval of a minor third.

GOD SONG.

Adagio.

The rhythm of the God Song is more regular than is to be found in the other melodies showing traces of modern influences, but the tonality is distinctly that of the pentatonic scale of B flat the fourth

and seventh being absent. The abrupt ending of the phrase on the third measure is very striking. A marked peculiarity of this melody is the repetition of this effect at the unusual distance of *five* measures.

SKIN DANCE SONG.



"The Skin Dance Song opens with a phrase of five measures which is repeated after the intervention of another of similar length. To ears accustomed to the more usual rhythm of four measures employed in modern music this produces a most peculiar effect. The pentatonic scale is adhered to throughout and the melody ends with characteristic abruptness on the second degree of the scale."

A friend has supplied copies of two songs—music and words, as sung by the Iroquois in New York state, but I have Mr. Cringan's authority for the statement that they are not quite correctly taken down. These will be found on the following page

SONG-WORDS.

It has already been mentioned that among the Indians as among primitive folk in other parts of the world, song-words have in many cases lost their meaning. This may be accounted for in several ways. If the songs originated among the ancestors of those who sing them, change of language alone in the course of a few generations—certainly during a century or two—would render some of the words meaningless. Once the chain of significance is broken, general confusion ensues, for where there are no connected ideas articulate utterance possesses little value. Or, it may be, that the words have become obsolete on account of changed environment, and are retained in the song simply because of their association with the music, or because it has been customary to use certain words on certain occasions. Again, the songs

WOMEN'S DANCE SONG.

With spirit.


Ha noh ne yoh ye noh ha no we yoh no ne yoh



ha no ne yoh no ne yoh ne yah ha no ne



yoh ha yah ye no ha ye no ne yoh




no ya ne ye yoh ne yoh yah ne yah *repeat.*

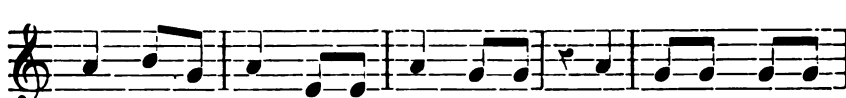


yah he he yoh ye yah ne yoh yah yoh.

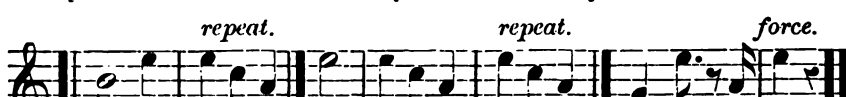
HARVEST DANCE SONG.

Lively.


Ho soh kwa we ne yoh hah



yoh ho ho ho hah-ah yoh hah-ah yo hah-ah hah-ha



repeat. *repeat.* *force.*

soh kwa we ne yoh soh kwa we ne hah yoh hoh!

may have been borrowed from another people, or in some way adapted by the adopters simply on account of their jingle, or because the accompanying dance was an expressive one—in any event the words would soon become sounds only. We need not travel far afield to find examples of all these, for they occur in our own nursery and counting-out rhymes, and perhaps, too, in some of the refrains or burdens of old ballads and lyric poetry.

The examples that follow were dictated by Kanishondon (who has sung those ceremonial songs at the feasts for several years and who was brought to Toronto for this purpose) and were put in writing by Mr. Brant-Sero, (who has also, in some cases, given what he takes to be the meaning) so that we may regard them as being substantially correct, although, from what has been said, it will readily be understood that no two singers are likely to follow each other closely in “ words ” any more than in music.

Bear Dance Song.

“We ha hi yo ha	} I am moving along a road, although
We ha hi yo o ho	
Whe ha hi yo o ho	
Whe ha hi yo o ho	
Whe ha hi yo o ho”	
you may think there is none.	

Skin Dance Song.

“Yo ne wah kyia ha ho ken ni wa ka yoh,
 Hyia ne wa hyia ha ho ken ni wa ka yoh,
 He ken, ho ken ni wa ha hoh!
 Hyia ya ne wa hyia yo ken,
 Ho ken ha yoh!’

Speaks of the world’s uncertainty without Rawen Niyoh’s approval—nothing is made to remain.

Pigmy Dance Song.

“Wen nen go hi ah.”	} Meaning of the words
Sing this six times and	
conclude with:—	
“Wen nen goh!”	
not known.	

Opening White Dog Song.

" Gwe a no o de-e hyia ye-e ka no.
 Give a no o de-e hyia ye-e ka no,
 Hyia e ka no.
 Go na wen se, hyia ye-e
 Ka don hyia e e
 Hyia e ka no."

I now take my place here. The doings are as I have wished. I am glad I see you here.

War Dance Song.

" Hi yo ya we ho hi yo ya we ho hi
 Ye wi ye ë ye ya.
 Hi ya we ho hi ye hya we ho o
 Hi i ya hyia we ho wi ya ya ya
 We ho hi ya we hyia ya ya ya!"

I know what I behold in nature—I know and care not whether I do wrong, or whether some one else does the wrong.*

Scattering of Ashes Song.

" Ni ya we ni ya we ha ne ne ya we ha
 Ni ya we ni ya we ha ni ya
 We ne ni ya we ne ye ya we ne eh."

I am walking according to the wish of Rawen Niyoh.

Whether these examples be absolutely correct in respect of their native form, or even approximately so with regard to their meaning, they, at any rate, serve to illustrate the extreme simplicity of Iroquois songs, and we have no reason to surmise that there has been any deterioration as to length or complexity during the historic period. The accounts given us by early missionaries and travellers lead us to suppose that from two hundred to three hundred years ago the dance-songs were much like those in use among the present day Pagans—simple, brief repetitions; no connected recitals of heroic deeds—no rhythmic stories of love—no weaving of witchcraft, misfortune and success, all of which was left as matter for the making of speeches in council, or for entertainment round the camp fire.

*This sentence might have been composed by Walt Whitman.

SOCIETY OF THE FALSE FACES. (A-k'on-wa-rah).

According to Iroquois belief, certain spirits whose whole entity is comprehended in ugly visages, have the power to inflict bodily ailments, and to send diseases among the people. Trunkless, and, of course, limbless they lurk in dark nooks among rocks and hollow trees, and have the ability to flit from place to place in a way that "no fellow can understand."

To counteract their malign influences, societies of a secret character known as the "False Faces," are maintained among the Pagan Iroquois to appease the evil spirits from whom they take their name. These societies also claim power to charm against disease in some cases, and to effect cures in others.

In the fifth annual report to the Regents of the New York University, printed in 1852, Lewis H. Morgan, referring to such societies says: "When anyone was sick with a complaint within the range of their healing powers, and dreamed that he saw a False-Face this was interpreted to signify that through their instrumentality he was to be cured. Having informed the mistress of the band (a woman was the medium of communication with outsiders) and prepared the customary feast, the False-Faces at once appeared, preceded by their female leader, and marching in Indian file. Each one wore a mask or false-face, a tattered blanket over his shoulders, and carried a turtle-shell rattle in his hand. On entering the house of the invalid they first stirred the ashes upon the hearth, and then sprinkled the patient over with hot ashes until his head and hair were covered; after which they performed some manipulations over him in turn, and finally led him round with them in the 'False-Face dance,' with which their ceremonies concluded. When these performances were over, the entertainment provided for the occasion was distributed to the band, and by them carried away for their private feasting, as they never unmasked themselves before the people. Among the simple complaints which the False-Faces could cure infallibly were nose-bleed, toothache, swelling and inflammation of the eyes."

On the suggestion of General Clark, I made some inquiries with respect to the existence of a False-Face society on the Grand River Reserve. For a long time I was flatly informed that there is no such organization, and one intelligent Indian assured me that he knew every one who took part in the False Face dance—that there is no attempt made at secrecy, and that so far from this being the case the dancers may be seen at any time, before and after they have assumed their disguises. Still, as statements of this kind do not prove the non-

existence of a society, although it tends to show that secrecy is not maintained in the old-fashioned way, after persistent inquiry I have learned that there is not only one, but that there are two societies of False Faces, the one in question, however, being the only *secret* one, respecting the existence of which not many Indians on the Reserve have any idea.

Membership in the False Face society (Ah k' on wa-rah) is a matter for settlement by existing members, and their choice is governed by the character of those proposed, who in addition to general good conduct are known to be capable of keeping their own counsel. Upon, or immediately after admission, no intimation reaches the outside world respecting the initiates, who are not made full members for some time, the length of which varies with the amount of interest and enthusiasm manifested by them in the work of the society, which is simply that of visiting the sick for the purpose of effecting cures. After the initiates have shown satisfactory zeal, and full membership is decided upon, an announcement is made to this effect in the Longhouse, the purpose of which is thought to be that impostors may be more easily detected should any such attempt cures for the sake of gain.

Initiation, so-called, is free from anything cruel or revolting and consists merely in an introduction of the candidate with speeches by the Chief False Face and others. The following is a free translation of the Chief's speech:—

"Brothers, listen. Now you must know that we did not make this custom. The beginning is from Niyoh our Creator who is above the False Faces. A member of the False Faces must go about among the people in the spring and fall to keep them from sickness, and must visit sick people at all times when called upon. This is all I have to say."

The new man replies:—"I will act according to the ancient customs as advised by the leader of your society of which I am now a member."

Other members, as they feel disposed next address the new brother, giving him such instructions respecting his conduct and demeanor, as they see fit, or as they think suit the particular case.

At any time after the announcement of full membership in the Longhouse, should the person just received show any want of attention to his duties, he is summoned by the Chief False Face to appear before the society in a private house, where a member is appointed to "talk" to the recalcitrant brother.

Close questioning has failed to elicit that the society has any other object than the alleviation or the cure of disease.

To a very large extent the secrecy that formerly characterized the False Faces, no longer exists. Many, if not all, of the members are known, but they continue to hold meetings from which non-members are excluded. The fiction is maintained of having two



(13,196) False Face Dancer's Black Mask.

women to act as mediums of communication between the society and outsiders, but these women are only the cooks of the feast.

The present Chief False Face is Hy-joong-kwas (He tears Everything)—Abraham Buck, half brother to the late Ska-naw'-a-ti, (John Buck), for many years Fire Keeper of the Six Nations. Hy-joong-kwas on his mother's side is a Tutelo, and on his father's an Onondago. See plate XV.

SOME MYTHS.

THE FALSE FACES,* OR FLYING HEADS.

After the making of the world and its people by Rawen Niyoh, he left it for a time, but when he returned he was one day walking through an open place, following the sun, overlooking his own work, and examining the ground where the people were going to live, when his eye caught a strange, long-haired figure coming in the opposite direction. The face of this figure was red and twisted, the mouth being pulled up at the left corner.

Rawen Niyoh said to him, "Where did you come from?" to which the False Face replied, "I am the real owner of this world—I was here before you."

Rawen Niyoh said, "I think I am the owner of this place, because I made it."

"That may be quite true," the False Face assented, "but I have been here a long time, and I have a good claim to it, and I am stronger than you are."

"Show me how you can prove this," demanded Rawen Niyoh.

The False Face suggested that they should retire to a valley not far from two high mountains, The False face ordered one of the mountains to come nearer, and it moved close to them. Rawen Niyoh was very much surprised at the result, upon which he ordered the other mountain to approach, which it did—the two remaining so nearly together that Rawen and the False Face had barely room to get out.

Each was satisfied with this exhibition of power on the part of the other, and Rawen Niyoh said, "I think it would not be well for you to be seen here by the people who are coming to this place, because you are so ugly, for everybody would follow you to look at you."

A-k'-on-wa-rah (the False Face) agreed to this on condition that he should be allowed to claim the new people as his grandchildren and

*It is evidently improper to speak of the original beings as *False Faces*, but this is the form of expression always used by the Indians when referring to the Flying Heads.



PLATE XIX.

J. Ojiatekha Brant-Sero, (Mohawk.) Mr. Brant-Sero has spent a good many years on the British stage. He acted as assistant and interpreter to the writer in 1908.

4

they were to call him Grandfather. "I will help all I can," said he, "to drive away sickness from among the new people, and I am able to protect them from storms by causing the winds to go up high into the sky."

Rawen Niyoh replied, "I am sure you have much power to help the people, and you must keep this power as long as they live. We will make a bargain. They shall be your grandchildren, and you, their Grandfather. They must observe a dance—the False Face Dance—at the Longhouse, forever. Now we make this bargain, which shall last as long as you, and I, and the people, and the world shall last."

Ak'onwarah replied, "It is well, and I want you to know that I am going to get much help in my good work among the people, from my brother who is black, and who will be with me, as well as from my cousin who always goes with us. He is half black and half red."

Rawen Niyoh and Ak'onwarah then separated, the former saying, "I am going towards the setting sun," and the Red False Face saying, "I go where the sun rises."

It will be seen from this story that even Rawen Niyoh is not supreme. His power is equalled by that of Ak'onwarah, and both are able to transport themselves to any part of the world at pleasure.

The fact that there are only three False Faces—one red, one black, and one half-and-half is suggestive of connection with the sun-myth.

It is to be observed, also, that although nothing is here mentioned respecting the power of the False Faces to exert evil influences on mankind, it is to be understood, according to the general belief, that they have this power, and exercise it, too.

Other Versions.

For a long time many hundreds of years ago, there was no being of any kind on this island (continent?) but one False Face.

One day the Creator appeared on the scene and told the False Face that some other beings were soon going to come into the world and it would be necessary for him to keep out of the way. The False Face objected very much to this suggestion, declaring that he had been in possession for such a long time that he didn't think it was fair to remove him for the convenience of new-comers, and he succeeded so well in convincing himself of his rights that he at last refused flatly to be displaced.

After a good deal of argument on both sides, the Creator told him it was no use to talk any more about the removal—He had decided that the False Face should go, and go he must. The Creator then told

him that a hard and fast line must be drawn between their two territories. The Creator insisted on his right to mark the boundary without any interference on the part of the False Face, indeed He ordered him to turn himself away while the marking out was going on, so that he might know nothing of it until it was settled.



(17,022). RED MASK.

The False Face, with very bad grace, complied by looking in the opposite direction, but he was too much interested to remain in this position, and continued to give sly glances sideways for the purpose of finding out how the line was being drawn. Becoming bolder after a little he turned right about to see the work, when the Creator catching him in the act, struck him such a blow on the cheek as to knock his mouth out of shape, and so it has remained until this day!

The mask shown in the illustration is thought to portray the condition of the False Face ever since.

This story is chiefly from a version by Louis Dixon.

Another way of it is that the first being, who was not a man although he looked like one, had a face red on one side and black on the other.

One day he had a talk with Rawen Niyoh, who told him that very soon real people would inhabit the earth, and there would not be any use for beings like him, although he was the only one of his kind. He objected very seriously to make way for men and women, but when he saw there was no way out of the difficulty he

requested that he might be allowed to live away by himself, promising that he would allow the coming race to make masks imitating his face, the effect of which would be to charm away disease and witchcraft.

He exists, but even the Creator knows nothing regarding his origin; and where he lives there is no human being.

Among the old Ojibwas it was the custom to paint one side of the face black and the other red when asking the Manitous for anything very desirable.

ORIGIN OF THE HUSK OR HUSKY MASKED DANCES.

Once a man was travelling through the woods, and coming to an open place where there were a great many uprooted trees, forming deep holes with single walls of matted roots full of earth, he saw a number of beings quite unlike anything he had ever seen before, as they all had faces covered with, or composed of corn husks. These beings, thirty in number, were very timid—so much so that he could not get a chance to speak to them for a long time. At last he succeeded in persuading one to listen to him for a little, and him he told that he was anxious to have a talk with the chief of the Husky-faces. This meeting was brought about with some difficulty, when the chief informed the traveller that the husk-faces grew naturally on him and his family, which consisted of thirty persons, and that their kind would live always.

The Husk Face further informed the traveller to this effect, "We are able to help one another. You may help me when I need you and I may help you, I say this to you because I am not allowed to speak to your people, so let us make a bargain to be friends as long as our kinds shall live."

Accordingly the bargain was concluded and both parties have remained firm friends ever since.

The Husk Faces are able to help man in sickness, but instead of coals and ashes being required as when cures are attempted in connection with other False Faces, only cold water is employed.

None but the traveller ever saw these husk-faced men or beings before, and since that time the power of seeing them is confined to his family, but only one member of it at a time is able to perceive them. Yot-ho-reh-gwen (Doubly Cold),—on the Reserve—as the living representative of the traveller, possesses this privilege.

HUSK MASK SECRET SOCIETY. (*Ra-tsisu.*)

In memory of this adventure and arrangement arrived at, a secret society exists. This organization differs in many respects from that of the False Faces. The members meet only three times during the year, in November, (at the same time that the False Faces meet) and the gatherings being held in private houses, those who belong to the society are well-known. On these occasions the members address each other with encouragement to maintain the old customs.

When one dies the rest choose a member to take his place from the same family if possible, but a more suitable member may be chosen from any other family, and the number of thirty is kept up to correspond with the number originally seen in the woods.

The leader is known as Sha-go-na-den-ha-weh, and the dancers are called cousins.

THE PIGMIES, YAGODINENYOYAK (*Stone-Throwers*), AND THE
PIGMY DANCE.

A race of small people is believed to inhabit caves in rocky places. These people did not appear till long after the creation of the Indians, and are quite different from them in disposition as well as in size and appearance. Scarcely more than three feet in height and of a pale-yellow color, they dressed "all over," even in summer time, differing in this respect from the Indian.

They are not credited with any mischievous tendencies, but were rather disposed to assist the hunter in pursuit of his game. To secure the good offices of the pigmies, however, it was, as a matter of course, necessary that a feast should be given in their honor. In the old days the custom was to kill the first deer for this purpose, and as the pigmies were particularly fond of corn soup, this dish formed a prominent feature of the feast. Now-a-days a pig is sometimes killed as a substitute for the deer.

Thirty six songs are peculiar to this ceremony, during the first part of which, these, with four exceptions, are sung in accompaniment to the women's dance, in perfect darkness. Wherever a pigmy feast is given, all these songs *must* be sung, one-half of them by the men and one half by the women. No rattle is employed in these dances, but a drum in the hands of a man is constantly in use. After the men have sung their sixteen songs, the women begin their half of the singing, continuing to dance at the same time.

At the conclusion of this second part, the room is lighted and the remaining four songs are sung by the women who dance by moving in a circle in the usual way, while the dance engaged in when the room was dark consisted of a slight alternate shuffle forwards and backwards, the dancers remaining in one place.

The pigmy-dance requires about an hour and a half, and is usually held in the house of the man or woman who gives the feast.

My informant gave it as his opinion that the portion of the ceremony performed in darkness referred to the doubt and difficulty connected with an unsuccessful hunt, while the lighting up symbolized the capture of game.

In accordance with Mohawk myth as held by some, the pignies were fond of playing pranks by throwing stones, hence the name—Yagodinenyoyaks.

THE OH-KWA-RI-DAK-SAN.

Dah-kah-he-dond-yeh says there is an animal that no one has ever been able to capture alive. It is called Oh-kwa-ri-dak-san. It has been killed, but it is very difficult to kill, it for the reason that as long as it is angry no shot will penetrate its skin. It is only after it becomes tired that shots have any effect, and the weaker it becomes from fatigue, the deeper they will make their way.

As soon as the oh-kwa-ri-dak-san scents a man, it sets up a fearful howl, and as this can be heard for a great distance, one has a chance of escape if not too far away from a place of shelter. Once this animal got on the track of a man, who, knowing its nature and habits, did everything he could to throw it off the scent. He climbed trees and passed from one to another along the branches—he waded along streams sometimes, and when he had to go on land, ran about zig-zag, and made great jumps. By this means he managed to reach a swamp where he remained in hiding for a time. The oh-kwa-ri-dak-san knew he was there, but could not reach him on account of the large quantity of water which was held back by means of a beaver dam, so it made a cut through the beavers' embankment to draw the water off.

As the sticks and rubbish floated through the narrow channel the cunning and cruel beast was on the watch to prevent the man from escaping in this way. The man knew this, so he waited until he saw a good big log moving off with the current which was now becoming very rapid, and he attached himself to this log in such a way that he was nearly all out of sight—only his mouth and nose being out of the water. When the log came to the cut it went through with such a rush that the oh-kwa-ri-dak-san could not stop it for examination, nor did it see the man in hiding. Thus the man got away and was carried miles down the stream.

THE BEAR BOY.

Told by Da-ha-wen-nond-yeh.

A long, long time ago, a man and his wife went far into the woods to hunt and trap. They took with them their baby boy. They built for themselves a shelter of branches and bark. The father was out hunting one day, and the mother went to get some water. The baby was left in the bower. A big bear came along and took the baby away.

The parents spent days and days in search of the baby, but they could not find it, so they went back to the village very sad.

Six years afterwards the hunter and his wife were in the same part of the woods. They had two dogs with them—one very fat, and one very lean. The fat dog was fat because it was a pet of the owners, and was always well used. The lean dog was lean because it was not well used. But the lean dog had a good heart, and the fat dog had a bad heart, so one day the lean dog said to the fat dog, "If I were you I would tell our master where the lair of the bear is, for master is very kind to you, and he would like to find his little boy."

The man heard this talk going on between the dogs, and next time he fed them he gave the lean one an unusually large share. This made the lean dog feel better, and the man kept on giving it plenty every time he fed it.

On the third day after he heard the dogs talk to each other, as he went out to hunt, and before very long the lean dog came to a place where it began to bark.* Nothing would make it leave the spot, and this made the man search very carefully. By-and-by he found a large hole, and this turned out to be the entrance to a bear's den.

The hunter poked long sticks into the hole, and made much noise. Then the old bear came out and he killed her, but the dog barked and barked as before, for there were still some cubs in the den. The hunter killed all the cubs, and yet the dog kept barking. The man poked away with a long pole, and at last he heard a voice say, "Don't kill me, I'm your boy." The hunter said, "Show me your paw." Out came a little hand all covered with hair. The man caught it and pulled out the child, who was crying, and saying, "Don't let the dogs bite me, don't let the dogs kill me."

The child was covered with hair, and acted just like a bear.

Before all this occurred the old bear had told the boy what was going to happen, and said, "When your father sees you so hairy he will not be pleased, so you must tell him to gather berries, especially the blackberry; he must take the juice of these mixed with water as a drink, and if he will blow some of this from his mouth over your body, all the hair will come off." And it was so.

The adventures of the bear-boy are said to have originated the ceremony of Wa-dyon-nin-hos-ta-ron-da-deh, that is to say, of blowing or spraying, a somewhat singular custom, the official performance of which is confined to those who have a right to take part in the bear dance. Like many other stories, however, the probability is, rather,

* It is said that the original Indian dog could not bark.

that this one has been invented to account for a custom, the origin and meaning of which have long since been forgotten.

A BIG TURTLE.

That the old-time influence of imagination has not been greatly weakened in some instances at least, may be gathered from a story told me by Da-ha-wen-non-yeh.

About four years ago a Seneca, a Cayuga, and an Onondaga were together spearing pike on the southern shore of the Grand River, between Tuscarora and Caledonia. The Seneca was standing on what appeared to be a large mass of frozen, or very hard earth, which, to the surprise of every one, began to move. By-and-by they saw emerging from one end of it what they at first supposed to be a snake, but which was in reality the head of an immense turtle, for this it was that looked so much like a huge lump of earth. They all got out of the way and watched it as it made for the river, where it disappeared.

It measured at least six feet across its back, and the shell must, therefore, have been quite eight feet long!

MIXED BLOOD.

Many of the "Indians" on the Reserve are of mixed blood, and large numbers of these commonly known as "half-castes" or "half-breeds," retain much less than fifty *per cent.* of Indian blood. Occasionally the "white" name of a person may afford some clue respecting European ancestry, but as it has become customary for all to assume "white" surnames, as well as christian (though not necessarily baptismal) names, conclusions based on these are more than likely to prove fallacious. Neither is tinge of complexion a perfectly safe guide, because among Indians as among ourselves this varies considerably.

It has been said of our North-West Indians (Ojibwas, Crees and other Algonkins) many of whose women have been married to white men, especially Scots and French, that there is a noticeable difference in the offspring in accordance with their paternity—children, whose father was a Scotsman, taking more kindly to trade, or general business; while those of semi-French origin are more disposed to follow the ways of their mother's people. However this may be, no opportunity of a similar kind exists by means of which to make a fixed comparison in the case of the Iroquois on the Grand River Reserve, as in many of the mixed cases where white parentage is traceable, the father was an Indian and the mother a white. It is, at any rate, undoubted, that with the increase of "white" blood comes increased business capacity on the part of the individual, although it is possible to name more than one example of the pure, or almost pure, Iroquois attaining

great success in public life. The average Indian, however, no matter what may be his degree of purity, does not make a first-class farmer, or business man. His intentions may be good, and often are, but the effects of racial heredity are seldom surmounted during one lifetime, and generally assert themselves for several generations.

Physical features are less persistent than mental characteristics, but it is still possible to trace Indian lineage by this means in the case of many who are regarded as purely white. Even when the hair has assumed a more or less fair shade, it is seldom that the eyes become otherwise than dark, although blue eyes may be found among half-castes on the Reserve. The small hands and feet of the full-blooded Indian often repeat themselves "until the third and fourth generation" of mixed lineage, and the same may be said respecting high cheek bones.*

In few instances is there any attempt to conceal part Indian descent even when those concerned are regarded as white people: on the contrary, I have heard numerous expressions of pride in the possession of this blood-strain.

The young lady whose picture is shown on plate IX is a daughter of Chief Isaac Davis, and on her mother's side, claims to be connected with our greatest Admiral, Lord Nelson. Indeed, it is not hard to make one's self believe that in Miss Davis's lineaments, a striking resemblance to the old Sea-King may be seen.

This lady and her elder sister are engaged as highly successful public school teachers on the Reserve.

PERSONAL NAMES.

During the New Year or Midwinter Festival, or in the fall at the Green Corn Festival, children are presented by their parents to receive names.

After the performance of the Big Feather Dance on either occasion, the Master of Ceremonies says:—"Now, to-morrow is children's day. They will have a chance to get a name. The children will get a name in the presence and in the hearing of all the people. Now, all of you women having children to be named, bring them to

* A writer in the Orleans County (N.Y.) *Archives of Science*, for October, 1870, touching on this subject, says: "Several families of unquestionable antecedents, now show no trace whatever of aboriginal character. The prominent cheek-bones are the last to yield. The straight hair, tawny skin, and the peculiar color and expression of the Indian eye linger for a time, but the fourth, and in many instances, the third generation, not merely make obscure, but obliterate them all."

From a paper entitled "Indian History in Northern Vermont," by Wm. W. Grout.

the Longhouse to-morrow to be named. After they are named we will dance the Skin Dance. This is all I have to say."

Next day, the Master of Ceremonies, referring to his address of the previous night, invites the women to bring forwards their children to receive names at once—that there should be no delay.

A small body of women (from six to eight) is appointed to consider what names ought to be given, and these women select two others (one to represent each end of the Longhouse) whose duty it is to carry the babies, and to announce to the Speaker the names determined.

The naming is apparently regarded as of national, rather than of family interest, and the wishes of the mother are therefore not supposed to be consulted, but there are Indian gossips as well as white ones, and there is no doubt that when a baby makes its appearance they discuss prematurely what it should be called, and even receive a hint from the mother should she have any preference, and should she not consider it unlucky to express a wish regarding a matter of so much importance. Ostensibly the rule adopted by the naming women is merely to take into account the gens of a child's mother and to confer a name accordingly, for certain names pertain to certain gentes, or totems, and the correct classification and applicability of such names are known only to a few of the eldest women in each nation. Among the Mohawks, Oneidas and Tuscaroras, most of whom are professing Christians, this name-system has long been disused, and any native applications they have are rather nick-names than anything else, but this does not apply to "chief-names."

When the women have decided upon a name, it is communicated to the Speaker by one of the two women who represents the child's end of the Longhouse. The Speaker then addressing the father, says: "Your child will now receive a name." The woman carrying the baby places it in the arms of the Speaker, who says, (naming the child) "Now, the boy has received a name. We give the child to you, Niyoh. You are able to make the child grow to manhood." Then, as he walks to and fro, east and west, in the middle of the Longhouse, still holding the child, he sings what sounds like a lullaby while the men in the audience accompany him with "Heh-heh-heh."

Ko-o-hyeh-e-yeh-ka-ah-no-ko,
Heh—heh—heh—heh,
 O-hyeh-e-yeh-hyeh-yeh-ka-no,
Heh—heh—heh—heh,
 Hwe-ke-hye-i-ka-he-e-keh,
Heh—heh—heh—heh.

Should the child cry during the singing of this song, the *heh* of the people increase in volume.

The ceremony is now ended, and the woman takes the boy from the Speaker and gives it to the mother.

No song is sung for a girl baby, the only reason assigned for its use in connection with the boy being that it in "some way" affects his future.

When the children have been named, the two carrier-women say, "That is all we can do to-day," and the Speaker replies:—"Now, it is the ancient custom to dance the Skin Dance (Onehoreh) after the naming of children has taken place. The Skin Dance we now dance to show we are thankful for this day's doings."

When a man becomes a chief he is given a new name by which he is afterwards known, and his former name may now be given to any child.

Some names are considered lucky, and the unlucky ones are used only when the others have all been employed, but names that are unlucky in one family may be the opposite in another. New ones are not now originated.

Even among christian Indians there is considerable reticence in the utterance of names. In the domestic circle, members of the family avoid addressing each other by name, and try to attract attention by nod or other gesture. So, too, in Council; the speakers as a rule, refrain from naming each other, and when it becomes necessary to do so there is a general feeling of awkwardness.

Similarly, the term "Mr." is seldom applied by them to one another, and, as a rule each addresses the other, or refers to a third person by his christian name. The same holds good with respect to women—"Mrs." not being in common use.

Many of the present generation have no Indian names, but all the older people have both Indian and "white" names. In the latter case, when it is absolutely necessary to mention each other, it seems to be a matter of taste as to which may be employed.

When a speaker must refer to a third person whose name may be somewhat common, (as John, Peter, Isaac, or Jacob) without employing a surname, he does so by means of an inflection or intonation corresponding in some degree to the subject's style or manner of speech, be it quick, slow, hesitating, or marked by any other peculiarity, and this is done, not with mocking intention, but solely for the

purpose of enabling the listeners to identify the one mentioned. In some instances the name is coupled with that of his place of residence.

In addition to the regular given name or names, nick-names are common, and a man may be distinguished by a new one every year or two, for the Indian is an acute observer of habits, tastes, and circumstances, and takes infinite pleasure in dubbing his fellows this or that, more for the love of fun than with malicious intent.

The following list of deer gens names were supplied by Ka-nis-han-don (a Seneca). Mr. Brant-Sero has added the Mohawk equivalents with English translation :—

Ka-nis-han-don (S), Tekanessarongwaronweh (M), Sand-bar.

Tho-i-wa-heh (S), Thoriwhaareh (M), He keeps at it.

Sken-ha-di-son (S), Skayonhadihson (M), Along the other side of the stream.

Ka-yon-gwent-ha (S), Yohakenhdon (M), Fallen black dust (soot?).

Ho-na-wa-keh-deh (S), Rohnawakehdeh (M), He carries a stream.

Ha-da-went-was (S), Radawenthos (M), Killer of many.

Ha-ka-en-yonh (S), Rakahenyonh (M), He sees with searching eyes.

Wa-ha-na-di-sa-a (S), Wahanadihsa (M), He built completely.

Ka-gwen-nyen-sta (S), Yotgwennyens (M), With dignity and honor.

O-ne-e-da-i (S), Yoneraghdarih (M), Autumnal leaves ripened.

Ka-hah-do-don (S), Karadohdon (M), Upright feathers.

Thah-wean-non-di'on (S), Dadaweanodattyeh (M), He, the approaching voice.

Kah-en-i-tya-he-kgwih (S), Karonhyahraghgwenh (M), Placed on the Sky.

Hen-di-ye-yah (S), Dakahondiyak (M), Across the field.

De-yo-si-ke-gwih (S),.....(M), Shadows on the side of a house.

Ha-yen-das (S), Oyendeh (M), Wood.

INDIAN PLACE NAMES IN MOHAWK.

Collected by J. Ojiatekha Brant-Sero and Chief Alex. Hill.

Hamilton, Ohronwagonh, in the valley. T'kahehdadonh, On., * Land barrier before the entrance.

* A few additional forms marked "On." are given in Onondaga. In many cases it will be observed that the names must be of comparatively recent origin.

Simcoe, Kahediyakih, On. Land divided into lots.
 Middleport, Tsikahondayenh, Open field. T'kakondayeh On.
 Onondaga village, Yothahogwen, Road leaving water.
 Cayuga, Gonyongonhakahhkeh, At the Tobacco people.
 Dunville, Tsikanekanhodonh, Water arrested ; T'kanekhadih, Big dam.
 Newport, Butchnehkenha, Late Burch's.
 Cainsville, Gonyonygonhakaghkeghkenha, Old Cayuga.
 Tutelo Heights, Teyodirihrononkeh, Place of the Tutelo people.
 Brantford, Tsikanadahereh, Property on a hill.
 Paris, Tyonyonhhogenh, At the forks, (stream).
 Mount Pleasant, Kanadasekkeh, New settlement.
 Mohawk village, near Brantford, Kanadagonkenha, Old settlement.
 Mohawk Institution, Kanadagonh,* In the settlement or village.
 Dundas, Unnonwarotsherakayonneh, At the old Hut.
 Ancaster, Canajoharekeh, At the black kettle hoisted on a pole.
 Stony Creek, Tyotstenragwenhdareh Floored with stone slabs.
 Jordan, Kayeriniwauhsen, Forty, (mile creek).
 St. Catherines, Detyodenonhsakdonh, A curved building.
 Niagara (district), Ohnyagara, Back of the neck, as if in anger.
 Niagara Falls, Tewasenthah Falls, Thanawenthagowah On., Great stream falling.
 Buffalo, Deyoseroronh, Basswood forest.
 Albany, S'kanedadih, Besides the pines.
 Syracuse, Onondaghkeh, On and along the Mountain.
 Rochester, Kaaskon'sagonh Under the falling stream.
 New York, Kanonnoh, Fresh water basin, referring to the mouth of Hudson River.
 Quebec, Dekayadondarigonh, meaning somewhat obscure, but, possibly it refers to "sister mountains" or "laughter."
 Montreal, Tyohtyakih, French (city).
 Kingston, Kaghdarongwenh, Built a fort.
 Toronto, Karondoh, Log in water.
 Ottawa, Tsitkanajoh, floating kettle (money), or Katsidagwehniyoh On., chief "Council Fire."
 Guelph, Thadinadonnih, They build.
 St. Lawrence River, Kaghyonwagowah, Great river.
 Lake Ontario, Skanyadario, Beautiful sheet of water.

*In the three foregoing Mohawk words we have what some claim to be the origin of the word *Canada*.

IROQUOIS GENTES. *

So much has been written regarding totemism and the "clan" system, so-called, that scarcely anything remains to be said, but as this report will probably fall into the hands of some to whom the subject is not quite clear, a little space may be devoted to it. †

Totemism is closely allied to fetichism, and probably sprung from it.‡ In the latter, man regards certain objects as being all-powerful to aid him, and in this respect the objects of his worship are regarded in the light of talismans or charms. In totemism, the idea of worship does not necessarily exist, and the totem is merely regarded as a name, or a symbol, common to a group of families. In the original choice of such symbol it is very strongly probable that there was involved some sort of worshipful notion, § but everything of this kind has long since disappeared from the minds of most American Indians, certainly from those of the Iroquois, the nature of whose gens system does not lend any influence to the perpetuation of such a belief, for while marriage is permissible between members of any two 'nations,' it is, or was, strictly prohibited between two of the same gens,¶ and when to this is added the fact that the children, according to the old constitution, take the gens name of the mother, it is easy to see how strong the tendency becomes to disregard supposed totemic

* The words *clan* and *gens* are often used indiscriminately. Major Powell, I think, deserves the credit of distinguishing these, by restricting the term *clan* to a group, the members of which trace their relationship through the father, and *gens* to one whose members count through the mother. The distinction was necessary and is very good, and it enables us to restrict the former name to Scottish Highland and other European groups of families, among whom, for hundreds of years, at any rate, genealogy has been traced through the father.

† Those who desire to get at the philosophy of primitive relationships should consult Morgan's "System of Consanguinity and Affinity of the Human Family," Tylor's "Primitive Culture," and Lubbock's "Origin of Civilization."

‡ Grant Allen, in his *Evolution of the Idea of God*, p. 174, thinks "The worship of totems . . . probably came from the custom of carving the totem animals on the grave-stick, or grave-board," but this is something like saying we eat because we cook.

It is safer in the meantime, at any rate, to agree with Andrew Lang, who says, that "about the origin of totemism we know nothing." Contemp. Rev. vol. LXXVII.

§ Schoolcraft says, "The totem is always some animated object, and seldom or never derived from the inanimate class of nature. Its significant importance is derived from the fact that individuals unhesitatingly trace their lineage from it."

¶ As Letourneau very aptly puts it in *The Evolution of Marriage*, Contemp. Sci. Series, p. 185, "The North American Indians are endogamous as regards the tribe, but they are exogamous as regards the clan."

influences. The family of a "Wolf" man for example, might be "Beavers," "Hawks" or "Eels," and his grandchildren "Bears," "Snipes," or "Turtles."

The following table slightly modified from Hales's "Book of Rites," shows the disposition of clans among the six nations:—

MOHAWK.	SENECA.	ONONDAGA.	CAYUGA.	ONEIDA.	TUSCARORA.
Bear	Bear	Bear	Bear	Bear	Bear
Wolf	Wolf	Wolf	Wolf	Wolf	Wolf (yellow)
					Wolf (gray)
Turtle	Turtle	Turtle	Turtle	Turtle	Turtle (big)
					Turtle (little)
	Beaver	Beaver	Beaver		Beaver
	Deer	Deer	Deer		
	Hawk *		Hawk		
		Snipe	Snipe		Snipe
	Crane				
		Ball †			
	Eel *	Eel	Eel		Eel.

A glance at the table shows us that the Mohawks and Oneidas have but three clans, viz., the Bear, Wolf and Turtle; that all the other nations have these clans besides more; that the Tuscaroras have two kinds of Wolf, and two kinds of Turtle; that the Senecas, Onondagas, Cayugas and Tuscaroras have the Beaver; that the former three have the Deer; that the latter three have the Snipe; that the Senecas and Cayugas have the Hawk; that all except the Mohawks and Oneidas have the Eel; that only the Senecas have the Crane, and that the Onondagas alone have the Ball, which, it will be observed is the only name of an inanimate object among the twelve given.

It will readily be seen that according to the matrimonial conditions laid down among a people so divided, or, rather, so classified, combination of blood would be equalled only by confusion of clans, with a consequent tendency to lessen, and ultimately to destroy altogether any fetishtic ideas that may have been at first, connected with this or that totem.

There is scarcely any evidence to warrant the belief that our Indians habitually ranged themselves during peace or war in clans;

* Intelligent Senecas assure me that they know of no Hawk or Eel gens in their nation at the present time.

† Respecting the Ball, there is a difference of opinion—some say it should be the Swallow, but most of the Indians I have spoken to have no idea what it means, although many say it is *not* Ball.

that they ever wore their totems as badges, or in any other way regarded the totem as anything but a family and distinctive name. Perhaps more attention was paid to clanship during a few of their numerous ceremonial occasions than at any other time, but even of this we have no proof. At Longhouse meetings, where the Two Brothers seat themselves at one end of the room, faced by the Four Brothers on the other, no distinction is made in the matter of clans with respect to the seats occupied.

This system of clanship and exogamous marriages is not by any means peculiar to Indian society. Among many primitive people in every part of the world it is known either to exist or to have existed, and among people more highly gifted in the arts than were the Indians, it is possible to follow the evolution of the totemic idea to what we call heraldry.

CHIEFSHIP.

The chiefship of the Iroquois is as anomalous as and confusing as is the system of gentes.

In the first place there are seventy-one chiefs, of whom fifty (some say fifty-two) are head, and the others minor chiefs.

A few of the chiefs are known as "warrior chiefs" and are the descendants of some who secured the position by appointment of the Council for bravery in action during past wars with the United States. Such appointment may result from nomination in the usual way by the women of the nominee's clan and nation, or it may be a matter of exclusive choice on the part of the Council. Appointments of this kind were no doubt intended as personal compliments, without any reversion after the death of the honored one, just as some knighthoods are to-day according to British usage, still, there are instances in which warrior chiefship has become hereditary—but by what means is not clear.

Apart from war, and in recognition of good sense and executive ability, the Councillors may select some to occupy seats with them as public administrators, and those so chosen are known as "Pine-tree"* chiefs. They may attain to the highest power among members of the Council, but the office dies with them.

* The word here translated as pine-tree, is in its Mohawk form, *Wa-ka-neh-don*, and means *pine-pitch*, rather than pine tree, the idea being that one so appointed is *stuck on*, or made to adhere for the time being.

Official titles accompany hereditary head chiefship, as may be seen from the appended list, but minor chiefs have no such designation, for the reason that they were originally regarded as merely messengers or assistants to the heads or lords with the privilege of exercising the functions of head chiefship in Council, when the latter were unavoidably absent. Now, however, this distinction is abolished, or rather, has fallen into desuetude, and chiefs of both classes act with equal authority.

On the death of a chief the position may not be filled for a year or more—instances have occurred in which no appointment has been made for two or three years—but as a rule the choice of a successor is made within a year, by the eldest and nearest of the deceased's female relations on his mother's side. The name of the women's nominee is then placed before the Council by one of the chiefs belonging to the same nation. Should the women fail to unite on this matter, the names of two or more persons may be presented to the Council, which has the right to refuse acceptance in any case. When this happens the matter is submitted to the women for re-consideration. As a rule however, no such difficulty arises, and the Council either accepts the single nominee or selects one from the two or more whose names have been presented, after which the initiatory ceremonies are proceeded with.

A fourth class includes regents or "borrowed chiefs." On the death of a chief who leaves no one to take his place in direct line, the difficulty is overcome by the appointment of any 'fit and proper person' to act during his lifetime. Should there still be no male representative in direct line, another, and even a third borrowed chief may be appointed, but after the death of such regent, the chiefship reverts to its proper family, if there is anyone qualified to take the place.

By a fiction of Iroquois usage, if not law, the chief never dies. For an explanation of this reference may be made to the chapter on "Chiefs' Deaths."

There is no foundation for the common belief that white men are made chiefs of any kind when the Indians adopt such persons, or confer a name on those whom they wish to compliment.

Readers who desire to know more respecting the ceremony of chief-making cannot do better than refer to the *Iroquois Book of Rites*, by the late distinguished ethnologist and philologist, Horatio Hale.

*Chiefs Forming the Council of the Six Nations.***Mohawk.**

Dekarihoken,.....	Elias Lewis, Abram Lewis,
Ayontwatha (Hiawatha).....	David Thomas, Isaac Doxtater,
Sadekariwade.....	Peter Powliss, Daniel Doxtater,
Shorenhowane.....	Isaac Davis,
Deyonhegwen.....	John W. Elliott, Jas. C. Elliott,
Orenhrekowah.....	Isaac Doxtater,
Dehenakarine.....	Joab Martin, Geo. W. Hill,
Asdawenserontha.....	John Fraser, Alex. G. Smith, Wm. Staats.

Oneida.

Otatahete.....	Wm. Green,
Kanongweya.....	J. S. Johnson,
Deyohagawede.....	Nicodemus Porter, Joseph Porter,
Odwanaokoha.....	Geo. P. Hill, Wm. C. Hill,
Adyadonenthath.....	Abram Hill Jacket, August Hill Jacket,
Owatshadeha.....	Arch. Jameson.

Onondaga.

Dathodahon.....	Nicholas Gibson,
Onesahe.....	Peter John Key,
Dehadkadons.....	Elijah Harris, John Jameson.
Skanadajiwak.....	David John.
Dehayadgwaeh.....	Johnson Williams.
Hononweyade.....	David Sky.
Hahehonk.....	Wm. Echo.

Kowenesedon.....	Peter Key, jr.
Sodegwaseh.....	Levi Jonathan,
Hoyoyane.....	Joseph Porter, jr.
Sakokeheh.....	Wm. P. Buck,
Skanawati.....	Gibson Crawford.
	Alexander Hill.
	Isaac Hill.
	Philip Hill.

Cayuga.

Dekachyon.....	Abram Charles, Jas. Sky,
Jinondawehon.....	Robert David, Franklin David,
Kadagwaseh.....	David General,
Soyonehs.....	Austin Bill, Samuel Kick,
Hayadroneh.....	Jacob Jameson,
Dyoyongo.....	Joseph Jacobs, Wm. Hill,
Deyodowakon.....	Joseph Henry, Philip Miller,
Dyonwadon.....	Wm. Henry,
Hadondaheha.....	John Henry,
Deskahe.....	Benj. Carpenter
Hadwenoneh.....	Wm. Wage,

Seneca.

Skaneodyo.....	John Gibson, George Key,
Dēhayadgwayeh.....	Johnson Williams,
Sadekowes.....	Michael Smoke,
Kanoki.....	David Hill. John Hill.
Dyonehokawe.....	George Gibson.
Karidawake.....	Joseph Green.
Nayokawaha.....	Wm. Williams.
Sakokaryes.....	Joseph Hill.
Rarewetyetha.....	Richard Hill. Nelles Monture.



Iroquois woman and child.*

DRESS.

As may be gathered from the illustrations in this report, both sexes clothe themselves mainly in European costume. This is especially true of the younger people, many of the old ones still clinging to portions of dress, which, if not absolutely primitive, mark the transition stage. Occasionally a man of advanced years may be seen in long leggins or in trousers, cut and decorated in imitation of them, and the use of moccasins is not at all uncommon, especially during mid-winter when the snow is dry. But the women are more conservative in this respect. A larger number of them not only wear leggins and moccasins, but in the matter of general dress continue to appear as did their great-grandmothers, without a special head-covering other than a handkerchief or small shawl, their gowns being ornamented with numerous silver brooches in rows or otherwise down the front (see pl. XVII. A) while the shoulders and sometimes the head, are covered with a large woolen shawl of some bright uniform color, or more frequently of an equally brilliant tartan. This is holiday attire; on every day occasions there is no display of jewelry: coarse straw hats are worn

*Although this is from a picture photographed by T. Cannon, Elora, more than 40 years ago, it is "up to date."

that in no way differ from those of the men, and the shawl is seldom absent. It is probable that the constant presence of the shawl is due to its usefulness when the carrying of burdens is concerned, and it is thus a substitute for the old-time deer or bear-skin mantle employed for such purposes.

The daughters of prosperous farmers often dress themselves tastefully in strict accordance with the ruling fashions among their white friends and neighbors in Brantford and Caledonia.

DWELLING HOUSES.

Indian ideas of comfort do not correspond with ours, and yet there are many European countries in which the average peasant is less commodiously or comfortably housed than the majority of our Ontario Iroquois are. Most commonly the houses are built of logs, now and then a frame one may be seen, and still more seldom one of brick. The log houses are small, and not always remarkable for cleanliness, although one scarcely ever sees such squalid filth as may be found in those of some white people.

Plate VIII. shows the corner of a common log-house which was originally built for a school, and in pl. XVIII. B which shows the house of John Key, a structure even simpler in character is shown.

The house of Wm. Henry represented in pl. XVII. B. gives a good idea of the average residence on the Reserve, only that in this case (a unique one) the logs are placed on end, rather than horizontally.

BROTHERHOOD OF FELLOWSHIP.

(Wa-hya-den-ro-ne.)

Young men who have been brought up together, and have thus, or for some other reason conceived a strong liking for each other sometimes agree to cement this friendship by a ceremonial compact on reaching manhood.

On announcing this intention to their parents, a meeting of all the elderly people, men and women, belonging to both families is held, when a "runner" or messenger is appointed. The old men discuss the subject of the gathering (the women taking no part beyond that of listeners) and after they have decided to sanction the ceremonial brotherhood of the young men, it is decided to hold a feast. In former times the relatives of the young men went out in hunting parties to provide venison for the feast, but in these degenerate days, those who attend have to be satisfied with pork boiled in corn soup, supplied by the families of the young men.

This feast is held in the open air and the guests are invited by the "runner" who was appointed by the old men.

On the day fixed (usually during the afternoon) and while the women are preparing the food, the guests discuss the principles of brotherhood, and entertain each other by the rehearsal of incidents connected with this kind of fellowship in their own lives or in those of some they have known.

After the food has been consumed, the party removes to some place where a large log may be used as a stage, or where a simple structure has been put together for the accommodation of the "brothers" and for the "Speaker," an old man who must be a blood relation of one of the young men. Before them hang two strings of wampum* from the branch of a tree, or from a pole stuck in the ground for the purpose.

When everything is in readiness the speaker proceeds: "Brothers and Sisters, listen. Now we are met brothers and sisters and what we have to think about is these young men who have grown up together. We see them before us now. They place their strength side by side as Niyoh has given it to them. It will stay thus as long as they are able to think for themselves—so long will their agreement to be united remain.

Then turning to the young men he says: "It shall be so to you yourselves—be of one mind. It is true that we do not know how we are going to live, or which of you two must pass away from the earth first. You must be true to one another's friendship. I have a word for you especially—take care of yourselves as you go about from place to place. I say this because we cannot follow the minds of the people in the world. I say this because some people who live on the earth are not good. I will also say this, there is only one way your mind should point and that is where Niyoh lives. We believe in Him. I will also say, you see the onākorha hanging before you. It is white and black, meaning joy and sorrow. Tie your strings together forever, the white and the black. I give each of you two strings to keep you in mind of this day, and that they may be handed to those who will live after you. Do not run any risk of bad luck—this will do you harm.

You are not quite free to do whatever you please in the sight of Niyoh and ongwe (God and man). I shall say something more. The people are here gazing upon you. Very soon they will all rise, and they will shake you by the hand to show their good feeling for you and for all your relations. Your posterity must remain friends forever.

* Wampum is an Atlantic coast Algonkin word. The Iroquois word is *ond-korha*, for which I could find no English equivalent.

This is all I have to say."

The young men then step down and take a convenient position, past which all the people file, relations of the newly-made "brothers" going first. Should it be still daylight, the guests disperse to their homes, only to return after dark to take part in the dances, but if darkness has already fallen these are taken up after a slight pause. The first dance is a we-sa-sa or war dance, and other dances follow indiscriminately.

Immediately after the death of a "brother" his black onākorha is sent to the relations of the survivor, in whose keeping it remains until, as sometimes happens, the latter enters into a new brotherhood, which must be with some blood relation of his former friend, that is, having a relationship through the mother. For the carrying of the onākorha from the one family to the other, a special "runner" is appointed by the female relatives of the deceased.

Should a surviving brother decide to take another friend the ceremony of forming a compact is repeated, the former taking with him the black onākorha that belonged to the departed one, and when this is handed to the speaker, attention is directed by him to the virtues of the former owner.

When one brother is sick it is the duty of the other to nurse him—he must stay beside him all the time, and should death ensue he ought not to leave the house until after the funeral. During the wake, while speeches are made he takes no part, and in the funeral procession he walks immediately behind the coffin. At the grave, after a speech has been made by one chosen for the purpose, the surviving "brother" throws a handful of earth on the coffin, the rest of the people following his example.

After an event of this kind the survivor is supposed to avoid the house of his late brother as much as possible, and should maintain a reserved demeanor for ten days, the belief being that serious mischief will befall anyone who acts contrariwise.

When the ten days of mourning are over, his nearest relations—father and mother, or wife, as the case may be—make a feast, inviting all the deceased's companions and friends, who are expected to contribute their share of the eatables in addition to the corn soup, the preparation of which is the duty of the hosts. When all are assembled, each relative has a portion of food allotted which may either be eaten at the time or taken away; others are served by the deceased's near relations, who are careful to give each guest a full share.

Before the food is distributed, however, the surviving friend is addressed by a chief chosen by the relatives of the dead man. The purport of this address is that the friend may now cease to mourn for his brother—that the tie of relationship has been severed, and he is presented with something that belonged to the departed—usually a shirt, coat, hat, or a whole suit of clothes, to heal the sorrow for his lost friend.

Compacts of fellowship may be made between a man and a woman, or a girl, but when this happens it precludes all possibility of marriage between contracting parties, as well as with any of their brothers or sisters.

It was no doubt, in large measure, owing to fellowship bargains of this kind that the old time Indian demand of life for life was enforced, which, much as it looked like revenge, was rather based on a determination that there should be an equilibrium of suffering, the maintenance of which was the duty of the survivors. Casuistical as this distinction may appear it constituted a great difference to the Indian whose prerogative it was to regard any enemy as a substitute for the slayer of his friend, and as an equivalent for his friend, or to accept a gift from the slayer, or from the slayer's people in compensation for the loss sustained.

According to ancient usage *all* the personal property of the dead brother passed to the survivor, but now the disposal of it is settled by the women, especially by the mother of the deceased.

It will be observed that in the forming of such brotherhoods there is nothing in connection with blood transfusion, as the purpose of the compact is purely of a friendly character, but in the old days it is affirmed that those who formed leagues for murderous or other violent purposes, mixed their blood and swallowed it as a pledge of eternal friendship.

MARRIAGE AND SEPARATION.

A marriage ceremony among the pagan Iroquois is marked by simplicity. When a young man and woman decide to become man and wife, they declare their intentions to their parents, who, thereupon, hold a joint family council, at which other relations may be present, but only the old people are allowed to take any active part in the proceedings, which consist wholly of a general consideration respecting the mutual suitability of those concerned. Should there be no family objections a day is appointed for a marriage feast at the home of the bridegroom, to which the young woman is accompanied by all

her relatives—they are said to “bring” her there.* At the conclusion of the feast, the elders (men and women) on both sides address the young couple, or, rather, those on the bridegroom’s side direct their speeches to the bride, while those on her side talk to him. The remarks made refer to the duties of husband and wife, but no promises are asked or offered, except that each of the young folk may say at the conclusion of the addresses, “What you have said, I should do,” or, “I will do,” or “What you have said, I will remember,” and thus ends the ceremony. Neither on this nor any other occasion do the Indians think of kissing each other.†

Separation is about as easily effected as marriage is, and for any cause that would hold good among whites. When complaint is made by either party a council of both families is held, at which the couple concerned are present. Explanations are heard, and the old people try to effect a reconciliation. Failing this, separation takes place at once.

After the birth of the first child, all the husband’s relations accompany him and his wife to her former home, where a feast is held in honor of the child. Here the parents remain a few days before returning to their own house, where another feast is prepared.

Interested readers will at once perceive that these notes are of the most superficial kind, and that there is yet much to be learned with respect to marriage, and numerous other customs among the Indians, very much modified as they no doubt are from those of the past.

DEATH CUSTOMS.

When a death takes place the official “runner” is notified that he is wanted, and on arriving at the house he is told by the women what has happened and is requested to go around and tell all the people. Setting out on his message he shouts from time to time, “Gwā-ah! gwā-ah!”‡ and on reaching a house says, “Now, such a family has met with a sad loss and is very sorrowful—so-and-so is dead—and you should go to the wake (*yononha*, sitting up) to-night”

In this way he goes from house to house (giving utterance at intervals to Gwā-ah! gwā-ah!) until he has notified all concerned.

* This may be all that is left of the old time capture custom.

† Non-oculation is said to be characteristic of all Indians, yet one often sees in “thrilling tales” of Indian life that mothers embraced their doomed sons, and lovers kissed each other a last farewell. On the Grand River Reserve, I am told that mothers do sometimes kiss their babies, but this is probably a result of white example.

‡ This is what a Seneca says, but according to another statement this exclamation is used only when a chief has died, but as this information was given by a Cayuga the practice may differ to some extent among the nations.

At night he attends the wake and assists the women in their preparations. Sometimes they ask him to undertake all the funeral arrangements.

About midnight during the wake a meal is served, after which the runner asks the best speakers among the "chiefs, warriors and women" present to "say a few words" respecting the deceased, death generally, and the duty of the living. but the runner himself is not allowed to say anything. He is supposed to give his services on such occasions free, but there is at the same time a tacit understanding that he shall receive something for his trouble.

Runners are appointed by the nation for life, and there are usually two so chosen, to provide against the contingency of one being unable to act, or because it may be necessary to send out both in different directions. A runner may resign at any time and a successor is appointed at a special meeting of the nation in the Longhouse, as if he had died. Runners may be known as Kenheyonda Ronatsderisdon (death's body they look after). In their appointment gens is not taken into account.

The present Seneca runners are Kaherodon (Standing Corn), and Skayonhadison (Opposite side of the River), vulgarly known as Robert Smoke and Isaac Williams respectively.

Funerals are now conducted in white man's manner. Coffin and hearse are provided at the expense of the confederation represented by the Council.

A CHIEF'S DEATH.

When a chief is supposed to be "sick nigh unto death" it is expected that one or more of his rank should be present to receive from him the horns of office (which he is supposed to wear*) before he draws his last breath, and in this way to support the fiction that the chief never dies, or perhaps, rather, that the chiefships never dies. Should no properly qualified person be present thus to relieve the dying man of his suppositious symbols, the next best thing is to go through the ceremony of removing them before the body becomes cold, and should even this prove impossible it is the duty of the chiefs who arrive first at the house of mourning to "remove the horns." In any event, the horns are ultimately placed in the keeping of the women whose duty it is to hold them until the appoint-

* It appears probable that at one time the horns of the deer were actually worn on stated occasions by the chiefs as emblems of power, but as the custom has long since been allowed to fall into disuse, the references are now purely figurative. In the ritual of the Pagans several allusions are made to the wearing of horns.

ment of a new chief on their nomination.* It should be mentioned that when the horns are removed before a man's death, and always with his own consent, or at his own request; they are first placed at the head of his bed, and should he recover they are restored to him—once more "placed on his head," as it is said.

The runner who officiates on the death of a head chief is one of the minor order, who, by the instruction of the dead man's women-folk carries a string of black onakorha (wampum) to some other chief, usually one who sits on the opposite side of the council-fire. As the runner goes from house to house of the chiefs he shouts from time to time "Gwā-ah! gwā-ah!" in accordance with the custom in connection with other deaths.

The yononha or wake, which may be held for one or two nights, but not more, is opened by the singing of a "sitting up" song, the singer being chosen by the persons present. All the wake songs have at intervals the repeat, "Huh-huh" or "Heh-heh." There are no dances accompanying them, but speech making is encouraged, and continues until daybreak. Funerals usually take place shortly before or after mid-day.

If the dead chief is a pagan he will be dressed in his official costume, and perhaps have a few streaks of red paint on his cheeks.†

Men, women and children attend funerals.

COUNCIL MEETINGS.

The old methods of procedure in bringing business before the council as well as during the discussion that follows, are maintained to a very large extent, as may be gathered from the subjoined account kindly furnished by Mr. E. D. Cameron, Six Nation Agent at Brantford, and as he writes that the statement has received the approval of Chief William Smith, official interpreter, and of Mr. David Hill, a clerk in the office (both gentlemen being Indians) it may be regarded as authoritative.

"The council is opened by one of the chiefs of the Fire-keepers; in his remarks he refers to any event of importance which has taken

*"The women were the great power among the clans, as everywhere else. They did not hesitate when occasion required to 'knock off the horns,' as it was technically called, from the head of a chief, and to send him back to the ranks of the warriors," (Morgan's *Ancient Society*, p. 455.

This not only illustrates the figurative use of horns, but exemplifies the power exercised by the women among the Iroquois.

† The presence of red paint does not agree with the statement elsewhere made that red is a forbidden color at burials, because as my informant stated "It is too hot." There may be some reason that applies only to clothing of this color.

place since the last meeting. Death affecting any of the chiefs is particularly referred to. He thanks the Great Spirit for granting health to those who are able to attend this meeting, and closes by hoping that the Great Spirit may guide them in their deliberations for the welfare of the whole nation. When this is done the secretary of the council calls the roll; the Government Agent then replies to the opening address of the Fire-keeper, as in his remarks reference is always made to him.

It has become the custom here to have all matters submitted to the council by the agent. The council being in three divisions, on the left of the agent being the Mohawks and Senecas, to whom all matters are first submitted, when it is open for discussion; after these arrive at a decision their speaker announces their decision to the Oneidas, Cayugas, Tuscaroras and Delawares, who are seated on the right of the agent; should there be any division on the Mohawk and Seneca side, it is reported to the opposite side where the matter is carefully considered, the speakers of these bands report their decision to the Fire-keepers (Onondagas), who are seated in front of the Government Agent, then the speaker of the Mohawks and Senecas announce their decision to the Fire-keepers. should both sides agree in their decision, as a matter of course, the Fire-keepers through their speaker simply announce their decision to the speaker of the council; but if the two sides differ in any way the Fire-keepers have the deciding voice, their speaker after reviewing what has been said by both sides closes by giving their decision to the Government Agent, which is considered the Council's decision.

When all business is disposed of for the session, the Fire-keepers close the council, prior to which the roll is again called by the secretary.

The reason why the Onondaga Chiefs are called the Fire-keepers is that it was the custom in the olden times for them to build the fire around which the Council was held, to keep it burning while in session, and put it out when the council closed."

MAIZE AS FOOD.

Maize, or corn is yet among the chief articles of vegetable food among the Pagan Indians on this Reserve. It is prepared in various ways, besides being eaten in large quantities from the cob, or off the ear, when green.*

* A head, or ear of "green corn," so-called, is creamy white and of milky juiciness. In this condition white people are quite as fond of it when cooked, as Indians are, and immense quantities are consumed all over Canada and the United States. American readers will regard this informaton as purely gratuitous.

As bread, the most common form in which it is prepared is known as cake, or corn-cake, in which shape it may be eaten within an hour from the moment a clever woman undertakes to supply it fresh from the grain, in accordance with methods that owe scarcely anything to European ways and means.

Mrs. J. R. Davis was kind enough, one Sunday, during the celebration of the New Year feast, to satisfy my curiosity by going through all the operations in my presence. The desired quantity of corn, say about a gallon, is placed to steep in a mixture of water and wood ashes, the weak lye thus produced serving to loosen in from ten to fifteen minutes the hard, tough, though thin skin that covers each grain. Transferred from the pot or pail to a basket, the mass is thoroughly washed, either by dipping the basket frequently into a stream, or by pouring into it enough water to accomplish the same result. Being allowed to dry for a short time, the corn is next placed in the "Kah-ni-kah" or 'mill"—a log of hard-wood about two feet long, the upper end of which has been burnt and cut to form a semi-elliptical or half-egg-shaped hollow about nine or ten inches deep. Two persons, usually women, each grasping a heavy hard-wood pounder, or beetle, as shown in the engraving, plate VIII. proceed to strike the grain alternately with considerable force, at the same time being able by means of a deft movement to give the material an occasional half circular sweep before lifting the beetle. This is a motion requiring considerable skill, as the other operator makes no allowance for it, and any accidental contact of the two beetles would almost surely lead to the serious disfigurement of at least one countenance, and perhaps two. Indeed, even without this motion, the simple stroke is not free from danger to the uninitiated meal-maker, as I was able to learn from the presence of four or five delighted Indian faces pressing close to the window, when it was known within that I was about to use one of the beetles. When sufficiently pounded, the meal is taken from the hollow and passed through a fine sieve, the coarser portion being returned to the mill and treated as before—an operation which may be repeated several times before all the meal has been rendered fine enough. In the meantime a potful of large beans has been over the fire, and these, if now sufficiently cooked, are kneaded with the corn meal into large balls about six inches in diameter, each of which held on the left palm is quickly made to rotate horizontally, while repeated slaps with the right hand make it take the form of a disc about ten inches in diameter and an inch and a half thick. No yeast, salt, or seasoning of any kind is used. Three or four of these cakes are placed on edge in a potful of water which has

been heating for this purpose. A broad wooden spatula is used for a short time to keep the masses from adhering to one another, but very soon this difficulty is past, and the cakes are ready to be served hot in the course of fifteen or twenty minutes. Bread made in this way may be kept for several weeks. Fruit of different kinds is sometimes mixed with the dough.

It is claimed that the Indians have nearly forty methods of serving corn, but those most commonly used are the one just described, and another, in the preparation of soup, which is in demand at all public and private feasts.

DISEASE.

Desirous to know something relative to disease among the Indians on the Grand River Reserve—whether, for example, they are liable or immune to any form; what kinds of disease are most prevalent and fatal among them, and whether in these respects there is any difference between the Christians and the Pagans, I addressed notes to some of the physicians, who have been in charge during the last fifty years, and received the following courteous replies:

“FAIR HAVEN, Cayuga Co., N.Y.,
Oct. 27th, 1898.

DEAR SIR,—I will cheerfully give you any information in my power. At Christmas, 1853, I went to the Six Nation Reserve and remained until January, 1889. In the early years of that period the Pagans, in common with all Indians and Whites for many miles, suffered from malaria in its many and varied forms. After some time the country became cleared and drained, with the result that malaria was neither so prevalent nor so severe as formerly.

Consumption and scrofula were met with, but I do not think the accepted belief that there were a great many more cases of these among the Pagans than among the Whites, was proven from the facts as observed by myself.

Small-pox came among the Pagans once, but the number of cases was not very great and the deaths were very few, because the people were not only willing but anxious to be vaccinated, and vaccination never failed to protect. Not a large amount of venereal disease was found. Measles, scarlet fever, and whooping-cough about the same as among white folk.

There were some fractures and other surgical cases, but hardly as many as among the same number of white people in the same conditions.

The birth-rate was exceedingly good, but owing to unfavorable conditions too many children died, not, however, from any want of affection on the part of the parents. Criminal abortion was unknown among the Pagans and all the Six Nations.

I remain,

Yours very truly,

R. H. DEE, M. D.

BRANTFORD, Dec. 1st, 1898.

DEAR SIR,—“The Indian is very generally looked upon as an interesting character, and, from an ethnological point of view, he undoubtedly is such, for among them you may find men and women in all stages of mental development, from those who still retain many of the characteristics of the earliest historic human being to those who are abreast of modern civilization. But personal contact soon dissipates the charm of this view, and one is more inclined to find in him a very ordinary individual, possessing some of the characteristics of his forefathers as we learn of them from recognized authorities, and with other traits of character grafted on these from generations of association with the white population. The latter elements are not very interesting or desirable, nor could they be expected to be, as the white man has always considered the red one to be his lawful prey, and, at present, the Indian has developed some cunning, some shrewdness, and protected by the law of the country, sees no wrong in taking advantage in trade of either the white man or his red brother. But, as I must consider the condition of the body rather than that of the mind, I shall apply my remarks to the health of the Six Nation Indians, whose Reserve, roughly speaking, is about ten miles square, and made up of the township of Tuscarora and a small part of the township of Onondaga in the county of Brant, and a portion of the township of Oneida in the county of Haldimand, in the province of Ontario. This is the largest band of Indians in Canada located on one reserve, numbering about 4,000 members, of whom a small majority are male, and those above and below the age of twenty about equally divided. The six nations composing the band are the Mohawks, Onondagas, Cayugas, Senecas, Oneidas and Tuscaroras, a few Delawares have also been adopted, and the physical and mental characteristics of these different tribes vary

as much as those of the English, Scottish and Irish. The Mohawks are the most numerous tribe, making up one-third of the whole population, and they, with the Oneidas, Delawares and Tuscaroras profess the Christian religion, while the pagan rites and ceremonies are adhered to by one-fifth of the population, composed of most of the Onondagas, Senecas and Cayugas. The men of the band are nominally farmers, but while there are a few really good farmers among them it must be admitted that the great majority prefer an existence in which hard work does not have any place. Individually and collectively they are without ambition, and have little energy. For the most part they dwell in one, two, or three-roomed houses; cannot be considered good housekeepers; drink water from surface pools, creeks, bad wells, or the river; eat wheat bread, pork, corn and potatoes, and sleep as circumstances permit. I have seen seven members of a family sleeping in one room not more than seven by twelve feet in area. There was a stove in the room also, and three of the persons, one of whom was suffering from an attack of pneumonia, were in a single bed, while the others occupied the floor.

"The province of Ontario has a death rate of about ten per 1,000 population annually, but on the Six Nation Reserve the death rate is over thirty per 1,000 annually. The birth rate is very high, sufficiently so to enable this band to increase in membership from 2,600 in 1868 to 4,000 at the present time, notwithstanding the terrible death rate experienced. In our professional capacity, the greatest difficulties we have to contend against on this Reserve are ignorance, superstition, filth, poverty and indifference. Filth and poverty we can deal with, the indifference of those who are in good health to the sufferings of a sick neighbor or relative is sometimes very trying, but the ignorance and superstition are at times sufficient to make us despair. All Indians are superstitious, and it is not a great length of time since nearly all white people were similarly affected, but a great many of the inhabitants of the Reserve preserve all the beliefs of their ancient race. Among the Pagans it is quite common to find a patient's bed surrounded by curtains to keep him or her from being defiled by contact with the outer world. The sick person may be kept for days in this seclusion and fed on *white* chickens and *white* beans, this diet being symbolical of purity. The Indian medicine women (the Medicine Men of the present day are all fakirs who find greater recompense by dealing with white people who have faith in their pretensions) administer some medicine, usually herbs or roots, in the efficacy of which they themselves have no faith, but put all their trust in super-

stitious ceremonies, and invocations to the Great Spirit. A physician is only called after this method of treatment has proved to be of no avail, or after some intelligent advisor has succeeded in getting the patient's consent to have the doctor. This condition of affairs is, however, fast improving, and I am of the opinion it will not be many years before the Pagans will all recognize the efficacy of modern medical treatment.

"The character of disease affecting the Indian is in no way different from what would be experienced among a similiarly situated white population under similar conditions; but we have at times been particularly struck with a wonderful recuperative power shown in some cases. Let me cite in this connection for the benefit of your professional readers a case of a child eight years of age suffering from multiple tubercular abscesses fully twenty in number, and varying in capacity from half an ounce to half a pint. The larger ones were incised and the child put upon constitutional treatment, with the result of perfect recovery inside of three months. There has been no return of the disease for over a year and I may say that the child's paternal family history is more pronouncedly tubercular than that of any family my experience has ever brought me in contact with during twenty-two years practice.

"Pulmonary consumption claims a great number of victims, but, probably good reasons might be adduced for this unfortunate fact without falling back upon the theory that the Indian is constitutionally predisposed to tubercular disease. This theory, or at least the one that half-breed Indians are so predisposed, is, I think, generally received by the outside community, but after an understanding of the conditions under which these people exist I am not at all satisfied with its correctness.

"The number of cases of pneumonia which we are called upon to attend is wonderful, and I must say that they recover from the acute stages remarkably well but convalesce badly, owing to want of proper nursing and nourishment.

"There is a great deal of malaria in parts of the Reserve, and I regret to say that the number of typhoid fever cases is increasing from year to year. This disease is very fatal to these people, not because they cannot stand it as well as their white neighbors but because they do not understand the necessity of good nursing and judicious dieting. In connection with the spread of this disease it is interesting to notice how that which is intended to be useful will sometimes be utterly perverted.

"It has been known for years that parts of some of the streams flowing through the Reserve have been polluted with typhoid germs, and the digging of wells has been advocated for the purpose of preventing the Indian from using surface and creek water. In many cases wells have been dug, but there are wells and wells, and while a good one serves the purpose intended many of those which have been sunk are but a few feet deep and placed in such situations as to receive the surface water for rods around, this being to the Indian a great advantage, inasmuch as the well is not so likely to go dry, but, unfortunately, it has probably increased very materially the number of cases of typhoid fever which have affected the people.

"The number of deaths of children under one year of age is appalling, especially when it is taken into consideration that a very large percentage of them is due to preventable causes, fully thirty per cent. of them being due to congenital syphilis. I have been in doubt whether it would be wise to make any remarks in reference to this subject, but there is so great a need for a remedy that the desire for the same, I think justifies my mentioning it.

"The *nematoda* are found everywhere, affecting all ages, and it is surprising the number of *lubricoides* which find their way to the pharynx. It is not at all an uncommon thing for young adults to pick these worms from their throats or noses with their fingers.

"The relation in which these people stand to the Government is in my humble judgment a reason why the Department of Indian Affairs should guide and direct them in such a way as would tend to their improvement and well-being. The difficulties of the situation may readily be recognized, and one may sympathise with the Department in permitting the "Nations" to control their own affairs, but the underlying phases of character which prevent the people by their own action from adopting such measures for their protection and welfare, as have been found to work so much benefit to white people, should be taken into consideration. We have, in this province of Ontario, a Public Health Act which has been most successful in its operation, and we have advocated the establishment of a local board of health, under this Act, both before the Council of the Nation and the Department of Indian Affairs without avail. It is here that I may be allowed to express the opinion that the Department would be justified in putting into operation measures of acknowledged value, and which the Indians themselves do not recognize. Another matter of importance is that these people, congregated as they are in a separate community, form what might be termed a 'hospital community,' as there would be few of

them who would not be better attended in cases of serious illness or accident in one of these beneficent institutions than they can possibly be cared for in their homes. The erection of such a building for their benefit has also been advocated before the Council and the Department, and bearing in mind that this is a wealthy community, having in the neighborhood of \$800,000 deposited with the Government as a capital fund, any expenditure for the maintenance of such an institution would not be a burden to the people, and would be of untold assistance in relieving distress and saving valuable lives which under present conditions must be lost. I consider the health of these people to be one of the subjects demanding attention of the general public, and I regret that for many years past there has been an apathy, an inattention on the part of the whole of Ontario to the condition under which these 4,000 natives exist.

Yours truly,

L. SECORD, M.D.,

Medical Officer, Six Nations Indians.

Dr. Secord's communication is a most suggestive one, and demands immediate attention on the part of all concerned. That among such a community as the Six Nations there should be utter ignorance of sanitation and treatment of disease is not to be wondered at when we bear in mind how difficult it has proved to awaken intelligent attention to such matters where our own people are concerned. The Indians are wards* of the Dominion, and unless the Indian Department is disposed to adopt the inhuman belief that the "best Indian is a dead Indian," steps should at once be taken to improve the condition of things on this Reserve. In the meantime affairs of all kinds on the Reserve are hanging at loose ends, while civilizing influences either find their way in by slow and devious methods or not at all. That there are churches on the Reserve, and that these do all they can, we know, but we also know how possible it is for churches to exist side by side with ignorance, and amid hot-beds of disease. Besides this, the churches are totally without influence among the Pagans, nor has the schoolmaster been able to accomplish very much, for the reason that the Pagans have not shown any desire for his services. These, however, are only rea-

* Some of the Indians themselves claim to be *allies* of Great Britain and not *wards* of Canada.

sons why the Indian Department should have attended to the needs (even if they were not the *wants*) of the people long ago. Much as any Agent may desire to effect reforms, he will find his best efforts fruitless, partly owing to the want of authority and partly because his office duties require him to be away from the Reserve most of the time. It is imperative that some one in whom the Indians have confidence should occupy the position of "guide, philosopher and friend" *on the Reserve*. It would be the duty of such a one to *advise* and to *suggest*, with power when necessary, to *enforce* measures for domestic comfort and public health. Necessary reforms cannot be brought about all at once, some would require years and others would need the lapse of a generation, but the suggestion offered by Dr. Secord, respecting the establishment of a Reserve hospital, is one that the Indian Department cannot take into consideration too soon. The mortality among the Six Nations, especially, as Dr. Secord says, "of children under one year of age is appalling," much of which, as he points out, is preventable. His statements respecting the present condition of things must be received by almost every one with astonishment, not unmingled with disgust and indignation. It is almost incredible that we should have in our midst a population of about 4,000 persons many of whom are the prey of preventable disease on account, mainly, of comparatively easy preventable ignorance.

My own opinion is that the Indians are amenable to reason, much more so, indeed, than many people suppose, and if properly, that is, judiciously, approached, a large amount of improvement might be effected in various ways, all tending to comfort in the homes and, consequently, to the general well-being. We send "instructors" to our red brethren in the North-West, why not to those at our own doors?

Our Pagan friends on the Grand River Reserve demand our sympathy—they occupy the position of a people within a people—a large number of them cannot speak English, and are thus by necessity as well as by inclination isolated from elevating influences; with good reason they are suspicious of "white" interference, but, notwithstanding these and other difficulties, it is time to save them from themselves. Along this line, as well as along some others, the Indian Department at Ottawa may, if it will, effect many reforms with the consent of the people, while there is room for a few others even should the people make a show of opposition.

Both agent and medical man should have more authority to act with the Indian Council in bringing about improvements. Dr. Secord is painfully aware of the situation, but is powerless to effect any reform.

The "Nations" maintain a hearse and supply coffins for all "the chiefs, warriors, women and children" who are buried on the Reserve, and surely nothing can be more reasonable than that the communal fund should be drawn upon to preserve the lives of those for whom it provides means to be handsomely interred.

In a word, the Indians actually invite disease, and seem to pay gladly for deaths.

The first step towards radical improvement would be to teach every Indian to speak and read English.

ARCHÆOLOGICAL NOTES. VICTORIA COUNTY.

BY G. E. LAIDLAW.

The material from this section has not accumulated as plentifully as one would wish for this season. Nevertheless several places were examined and some things new were obtained, which may add to the knowledge already possessed. Specimens were also gotten from known sites, and isolated places that may be of use in comparing with relics from other localities.

Relics.

From Chas. Youill, Thorah Township, N. Ontario county, a large square tablet or gorget, of very fine workmanship, two holed, material dark green, Huronian slate, was one of several found as a *câche* on his farm. See Report '97-'98, p. 63.

Mr. John Armour, Victoria Road P.O., gives a copper implement resembling the one figured on p. 60, Arch. Rep. '90-'91 (fig. 145), but is about 2 inches less in length, and has fewer teeth, length measured on a chord across the curve 11 inches—the tang being 1 inch; breadth at butt 2 1-5 inches at top, before it curves into a round point, 1 inch. Narrowest breadth of tang 1 inch. Thickness uniform, a shade less than $\frac{1}{8}$ inch, which dwindles to 1-16 inch at top, and 1-40 at convex edge; weight $7\frac{1}{2}$ ounces avoirdupois. The teeth number 11 and are very distinct with the exception of the two top ones. The thickness of the blade between the teeth is the same as the rest of the blade, and by the marks exhibited on one surface of the teeth, shows that they were drawn out by a punch, or some similar tool, from *one* side of the implement, the other side of the teeth being in the same *plane* as of *that* side of the implement and showing no tool marks. The teeth are drawn out from 1-20 inch to 1-40 inch in thickness at their edges. This specimen was found under a large pine stump by Mr. Armour,

while stumping, about five or six years ago, on block B., Bexley distant, two miles west from Balsam Lake and one mile north of the old Huron trail or portage. The stump was burnt before the cortical layers could be counted.

Alex. Miles, foreman on Trent Canal, gives a curious little copper scraper or flesher, resembling a modern hash knife, which was found in excavating a bank of clay gravel—recent formation, at a depth of eight feet, a layer of that thickness having been removed, the relic was found near the top of the next layer. Length of blade 3 2-5 inches, breadth 7-8 inch, thickness 1-16 inch, length of tines 1 2-5 inches, points of tines are about 2 2-5 inches apart, and are a little thicker than the slightly semi-circular blade, from which they recurve at greater angles than right angles, weight about 5-8 oz. avoird. This type may be taken as an advance upon the semi-lunar slate knife, and can be classed as a woman's knife, to whose work it was eminently adapted. The tines being driven into a handle of some three or four inches in length, it could be used in the manner of a saddler's knife. Clarence B. Moore suggests that the flesher type of copper implements may be of native manufacture, after a white man's model. Found at the crossing of the Trent Canal with the Portage Road, lot 52, Eldon Township, Corresponding with such men as Clarence B. Moore, Stewart Culin, C. C. Willoughby, E. F. Wyman and others, it seems that the above two types occur in the North Western States. The flesher type occurs more frequently on the Michigan lake shore than inland, and one having identically the same outline as the above, being found at Two Rivers, Wis., this summer; a few specimens exist in the cabinets of the western collectors. The large curved type occurs in the Lake Superior district, near the Portage ship canal. Some specimens are in the Field Columbian Museum, and in private cabinets.

Mr. A. C. McKae, of Beaverton, places a small copper spear head of the "bayonet" type on loan. Surface find near Beaverton in '97. Length 5 inches, of which the socket is $2\frac{1}{8}$ inches, breadth 11-16 inch, greatest thickness 3-16 inch, shoulders rounded, socket well pronounced and made to hold a larger shaft than an arrow, and was provided with a small tang at the end which turned in, holding the shaft from slipping, but which is now unfortunately broken off; weight $1\frac{3}{8}$ oz. avoird., shape similar to the one figured on p. 55, Rep. 1887, which also was found north-east of Toronto.

These particular details of above copper relics are given in order to fix the geographical distribution of types.

Mr. Chas. Gusty, Kirkfield, gives some bone beads and a bone harpoon having two barbs on one side and three on the other, the first of this type observed here.

G. Fox, Dalrymple P.O., Mud Lake Carden, gives a fragment of large horn, two celts, and a slate gouge, the latter being grooved from bit to poll and is the first of that particular sort, noted from this section.

W. Richardson, La Fontaine P.O., Tiny township, sends a clay pipe of the Huron type, and two steel knives, from a site on Cedar Point, Lake Huron, opposite Christian Island, supposed to be the Huron town of Toauché.

D. Smith, Coboconk, a large pipe stem and a mask from a clay pipe.

F. Widdis, n. half lot 4, N. W. B. Bexley, a perfect cornet clay pipe, square top.

Moses Mitchell, Eldon, gives a miniature celt and two ordinary celts,

J. Waterson, Kirkfield, gives an unfinished implement of limestone in shape of a truncated cone, with a groove completely around it just immediately above the base. The base has a perforation started. Dimensions, $2\frac{3}{4}$ inches long, 1 9-16 inches diameter at base, and 1 5-16 at top, groove $\frac{5}{8}$ inch wide and 3-16 deep, also a soapstone disc, perforated, and a pottery disc from lot 37, concession 7, S. P.R. Eldon, found in '96.

Dougald Brown, celt from Fenelon Falls.

W. Neal, Victoria Road, celt from neighborhood.

W. Mitchell, Kirkfield, a modern war club, having a knob head with a spike or iron blade set in, formerly in the possession of the late Admiral Van Sittart.

Several visits were made to sites explored last year, with the following results:

Number 10, lot 44, S. P. R. Eldon yielded bone, beads of bone, clay, and polished soapstone, a mask from a pipe, a toy clay pipe, discs of pottery and stone, one having a groove on one side, rubbing stones, graphite and marine shells,

Number 3, lot 5, concession 5, Bexley, produced discs of stone and pottery, perforated and unperforated, bone awls and horn implements, bone beads, perforated marine shells, and a flint knife, curved, $2\frac{3}{4}$ inches

long by $\frac{7}{8}$ broad. It is very rare that chipped flint implements are found on sites here; also a cylinder of soapstone 1 7-16 inch by 1 inch, grooved around the middle as if the intention was to cut it in two parts to make beads, this specimen has also a perforation started in one end; a fragment of a four sided clay pipe having a mask—human—at each corner, the intervening spaces being occupied by a series of circular indents; perforated canine tusks and hammer stones, both hand and degraded celts.

Number 8, head of Portage, Balsam Lake, gives a blocked out adze or celt of greenstone, an ovate flint knife $2\frac{3}{8}$ inches by 1 3-16, very thin; a triangular scraper and a borer of flint.

Number 20, block E., Bexley Lake Shore, a number of fragments of human bones were found buried in a heap about 18 inches below surface, comprising mainly portions of skull, jaws and the larger bones.

Number 2, lot 22, concession 3, Eldon, furnished three circular hammer stones, a stone gouge pecked into shape, but not polished, having a chip out of the under side of edge which had been subsequently treated to remove the flaw by grinding; a small chisel, a rubbing stone, some perforated marine shells, pottery discs, bone awls and beads, bears' tusks, a silurian spiral fossil (*Murchisonia* ?), besides a number of ovoid and spheroid stones up to a goose egg in size, which may have been pot boilers, missiles, or those stones remarked upon by the Jesuits, which the sorcerers held red hot in their hands or mouth in performing their witchcraft, see Jesuit Relation, Vol 14. These stones occur quite frequently in ash beds, so much so, as to cause their presence to be remarked by investigators,

Number 6, site Smith's lot 18, Gull River Range, Bexley, a blocked out soapstone pipe, worked soapstone pebble, and a portion of a soapstone pipe in process of manufacture.

Number 14, Rumney's lots 56 and 57, front range, Somerville township, celts, pottery, clay pipes, plate mica, bone implements and rubbing stone.

Number 7, lots west half 5 and 6, concession 2, Bexley, large fragments of pottery, a large gouge, which has been used, but is still in the process of making as evidenced by the shallow pecked groove existing the whole length of the implement, but does not come deep enough to meet the lip or edge which shows marks of usage; some large turtle egg shells, a few pottery discs, etc., were obtained in examining the surfaces of a half dozen or new ash beds, exposed by the clearing of a piece of thicket this year, but as grain was on the place no digging could be done.

PITS.

Referring to the pits mentioned in last year's report, p. 56, I visited those situated on J. Chrysler's, Mud Lake, Garden township, to verify statements made concerning them and others in the neighborhood. I found in conversing with Mr. Chrysler and others, that the three connected pits were formerly 20 feet deep, with almost straight walls, the earth partitions between them were almost up to the surrounding surface, which was level, and no embankments existed around the mouths of the pits. The single pit to the north was about 15 feet deep, and all had saucer-shaped bottoms. They were supposed by the residents to have been used by the Indians as "game pits" especially to drive deer into; I cannot accept this idea of their construction for that purpose, when we know that the Indians could far easier kill deer by still hunting than driving them to the pits, not taking into account the labor necessary for their construction, and for the construction also of wings leading to them, necessary to head the game in that direction.

Fifty rods to east of pits is a slight valley bounded on the east by a limestone ridge, existed an ancient village of five or six acres in extent, ash-beds, pottery, celts, etc. were plentiful when the place was cleared by Mr. Chrysler forty years ago.

A short distance to the north existed a modern Indian camp site, on a place called the "Indian clearing," now grown up with large sized trees of second growth, the Mississaugas grew corn here sixty years ago, according to "Squire Joe" an aged Indian of the Rama Reserve. French axes, iron tomahawks and steel knives have been found here, also more ancient relics such as clay pipes, pottery, celts, flint arrow-heads, a few slate gouges, a copper knife, and a red stone pipe.

The above pits were probably the natural results of drainage by the spring which came out of the bank lower down to the south, and were artificially shaped by the inhabitants of the village to the east, for religious, storage, secretive, or defensive purposes.

On S. Fox's place, lot 13, concession 2, Carden, were three smaller pits in a row, bearing north and south, these were about 12 feet deep and 5 feet wide, a spring came out below them about 5 rods away. They were distant about one mile from Chrysler's pits on the south side of a valley running between them.

Also on Irwin's farm, south half lot 15, concession 2, Carden, there were four pits separate, but two were close together. In the spring the land to the extent of five or six acres around them is flooded, and the water is supposed to recede through the pits.

On Heron's Island, Mud Lake, there are traces of modern graves, but they have been opened and contents removed. They were probably the graves of the Mississaugas who were resident in the vicinity before being removed to Rama Reserve.

The following has been added to the list of village sites. No. 22. Chrysler's lot 17, con. 3, Carden township, N. Victoria.

Remarks.

The black clay pipe so frequently found may have been colored by the process described by Otis T. Mason in "Primitive Woman," used for coloring pottery, viz.:—When the article was nearly baked, the fire was raked away and a large amount of fresh green fuel of some sort added, which gave a dense smoke and produced the necessary effect.

It has been suggested that the large "bunts" or rounded scrapers were attached to a shaft and used as ice chisels. They do not seem to have been found very far south; also that the discs with slight perforations on one side, were so marked in order to distinguish a particular side. This is somewhat analagous to the plum stones that were used in gambling games by the Huron-Iroquois peoples, being colored on one side.

I took several extended trips north throughout the granitic region, in order to determine whether any sites, etc., existed there but could not find or hear of any, see p. 13, Report 1897-98. It is also a significant fact that no grave-yards, with one exception, have been found in the vicinity of village sites here. Where did they bury their dead? Were they removed for ossuary burial elsewhere? It is not such a long distance to the Huron country, could they have been transported thither?

In "Rambles and Studies in Bosnia," etc., by Robert Munro, in describing a neolithic site at Butmir, p. 102, referring to the finding of clay weights, (perforated discs) he says, "The workmen came upon sixty-five perforated clay weights of reddish color arranged in two circular rows. They are round and are of nearly uniform size. Their diameters being within 5.5 c.m. and 6. c.m. and their weight within 3 and 4 c.m., one of which lay in the middle being exceptionally large measuring 9.5 c.m. in diam. by 4.5 in height," He then goes on to compare them with net weights used by the people of Bilic, concluding that a net had been deposited here with its weight attached, the net decaying leaving the weights. Might not this theory account for some

of the larger perforated discs, both of stone and pottery found on the sites here? It being admitted at the same time the use of notched pebbles for the same purpose, but which have not been observed here as yet; also in the same work, p. 103, he mentions charred corn in connection with charcoal, explaining, p. 123, that "the hardening of grain for meal purposes can be readily effected by holding a bundle of the ears of corn for a few minutes over a white flame made from withered straw or other combustible material. In this manner corn can be dried ground and baked within an hour from the time it was growing in the field. Is this applicable to Indian corn or maize, and would it account for all the corn in our ash beds, or would that quantity be augmented from corn spilt from broken pots, or from the boiling over of pots? It is said that corn if fire charred would not exist long, decaying very quickly. What is called "charred corn" in our ash beds and c ches results from carbonization.

NOTE.—In reference to the large pits being used as game pits to drive deer into. It is possible that they could be used as such, especially in connection with wings or pieces of brush-wood, timber, etc. Similar to the drives of the Be thucs of Newfoundland, and the pis kuns of Blackfeet and Algonquin nations, in the North West, but these two peoples had game in large bodies to operate with, such as herds of caribou in their annual migration, and bands of buffalo, and they killed enough at one time to do the tribe a considerable period, whereas the red deer being non-gregarious, at the most only going in bunches of less than half dozen, they could not be gotten together in enough numbers in one district, to make it necessary to construct these pits and lengthy wings, for their slaughter on a wholesale scale."

CORRECTIONS.

Under the head of "Texile Work," p. 26 in last report, reference was made to some fragments of cloth thought to have been found by Mr. Clarence B. Moor in Florida during his extensive and exhaustive explorations in that State. Mr. Moore writes that "the specimens of carbonized fabrics were found with a burial below the base of the larger Van Meter Mound, near Piketon, Ohio." This mound was opened and examined by Mr. Gerard Fowke, under the direction of Mr. Moore, during the summer of 1894.

Of this work Mr. Fowke reported to Mr. Moore:—"Lying on the top of the charcoal where it was thickest was a considerable quantity of charred cloth, showing at least four distinct methods of weaving,

there was also much of what seemed to be fur, or some such material; the latter was soft as soot, while some of the cloth was fairly well preserved, a very little of it showing scarcely any mark of burning.*

Mr. Moore assures me that he wrote the particulars respecting this find when he so generously sent the specimens, but I am sorry to say the letter did not reach me, and as he had forwarded not long before, several stone and shell tools and a number of shell beads from the Florida Mounds examined by himself the previous winter, I supposed that all the material came from the same place—another of the lessons we are constantly learning, and which teach us that we cannot exercise too much care where there is even the remotest appearance of doubt.

In acknowledging the gift of specimens last year from Dr. W. L. T. Addison, then of Barrie, but now of Byng Inlet, the name of his brother, the Rev. Arthur P. Addison of South River, should have been mentioned, as it was largely through his efforts that the excellent Addison Collection was brought together, and this correction is made with great pleasure, although mingled with regret that the omission should have occurred.

APPENDIX (A).

When the Delawares became incorporated with the Six Nations they were compelled to wear either really, or figuratively, white shirts as overdresses, besides other marks of humiliation, and were regarded as "women" by their adopters. In due course this stigma was removed. David Zeisberger, in his diary, 1781-1798, mentions that on Monday, June 15th, 1795, "Capt. Brant came through here [Fairfield, on the Thames, Ontario] with his suite in six canoes," and no doubt he gave the Moravian missionary the information following, viz., "That the Six Nations had now made the Delawares men, [by the treaty of Greenville, 1794] . . . They had, among other ceremonies, shorn an Indian's head leaving only a little hair at the top, adorned with white feathers, as the warriors are accustomed to do, and painted him. They left him no clothing except a breech-clout, and put a war-beetle into his hands, and then presented him to the Delawares with these words: 'Cousin, before times we put on thee a woman's garment; hung at thy side a calabash, with oil to anoint thy head; put into thy hand a grubbing axe and a pestle, to plant corn and to grind it, together with other house-gear, and told thee to

**Proceedings of the Academy of Natural Sciences of Philadelphia* for 1894, p. 311.

support thyself by agriculture, together with thy children, and to trouble thyself about nothing else. Now we cut in two the band wherewith the garment is bound, and throw it among these thick, dark bushes, whence no man shall bring it again or he must die. Thou art thus no longer in [thy former form, but thy form is like this Indian's, whom we now present to thee, that thou mayest see who thou now art, and instead of grubbing axe and corn pestle, we put into thy hand a war-beetle and feathers upon thy head. Thou goest about now like a man.' 'Thus,' Zeisberger adds, 'they have made the Delaware nation not only into men, but into warriors.' Vol. II, pp. 419-420.

Many of the Ojibwas and some of the Delawares themselves suspected the motives of the Iroquois in re-masculating the latter, believing that "the Six Nations, and especially the Mohawks on the British territory, have not only made the Delaware Nation into men but into warriors, to encourage them to continue war against the States, and take it up anew, so that if they reached their end and the Delawares began war anew against the States, they would accuse them to the States and say, 'These are they who are fractious and will not have peace. Let us all fall upon them and root them out.' " That this was their purpose was seen from what follows: "The Mohawks have thereupon, for the third time, sent to the Chippewas [Ojibwas] a finger's length from a war-belt fathoms long, and offered them the Delaware Nation, or permitted them to make broth thereof." (i.e., to make way with them.)

Brant, himself, was said to be implicated, so that on this account "he could not go to the treaty as he had intended," when he heard that the secret had leaked out.*

To the foregoing brief account of the unmaking and making of the Delawares, it should be added that they, themselves, declared they were inveigled by the Iroquois into the original compact, on the plea of the latter that if the Delawares would consent to be reckoned as women they would thus be able to exercise great influence as peace-makers.

Regard the arrangement as we may, it was a very remarkable one, and serves to bring out in strong light, the extravagant symbolism that characterized the Indian in many of his ways.

* See Zeisberger's *Diary*, vol. II, p. 416.

For a beautiful copy of these volumes, I am indebted to my friend, Mr. Robert Clarke, publisher, Cincinnati, Ohio.

APPENDIX (B).

LIST OF INDIAN DANCES. *

Indian names in Seneca :—

- | | | |
|---------------------------------------|----------------------------------|-----------------|
| 1. O-sto-weh'go-wä, † | Great Feather Dance | For both sexes. |
| 2. Gä-ná-o-uh † | Great Thanksgiving Dance | " " |
| 3. Da-yun'-da-nes-hunt-hä, | Dance with joined hands | " " |
| 4. Ga-dä'-shoté * | Trotting Dance | " " |
| 5. O-ta-wá-ga-kä * † | North Dance | " " |
| 6. Je-hä'-ya, | Antique Dance | " " |
| 7. Gä'-no-jit'-ga-o, | Taking the kettle out | " " |
| 8. Ga-so-wä'-o-no, * | Fish Dance | " " |
| 9. Os-ko-dä'-ta, | Shaking the Bush | " " |
| 10. Ga-nó-ga-yo, † | Rattle Dance | " " |
| 11. So-wek-o-an'-no, ‡ | Duck Dance | " " |
| 12. Jä kó-wä-o-an-no, | Pigeon Dance | " " |
| 13. Gak-sä'-gä-ne-a, † | Grinding Dishes Dance | " " |
| 14. Gä-só-a † | Knee Rattle Dance | " " |
| 15. O-ke-wä, | Dance for the Dead | For females. |
| 16. O-as-ka-né-a, | Shuffle Dance | " " |
| 17. Da-swä-da-né-a, | Tumbling Dance | " " |
| 18. G'ä-ne-ü'-seh-o, † | Turtle Dance | " " |
| 19. Un-dä-da-o-at'-hä, | Initiation Dance for girls . . | " " |
| 20. Un-to-wé-sus, | Shuffle Dance | " " |
| 21. Da-yo-dä'-sun-da-e-go, | Dark Dance | " " |
| 22. Wä-sä'-seh, * † | Sioux, or War Dance | For males. |
| 23. Da-gé-ya-go-o-an'-no, | Buffalo Dance | " " |
| 24. Ne-ä'-gwi-o-an'-no, * | Bear Dance | " " |
| 25. Wä-a-nó-a, † | Striking-the-Stick Dance | " " |
| 26. Ne-ho-sä-den'-da † | Squat Dance | " " |
| 27. Gä-na-un'-dä-do, * † | Scalp Dance | " " |
| 28. Un-de-a-ne-suk'-tä, | Track Finding Dance | " " |
| 29. Eh-nes'-hen-do, † | Arm Shaking Dance | " " |
| 30. Gä-gó-sä, | False Face Dance | " " |
| 31. Gä-jé-sä, | " " " " | " " |
| 32. Un-da-de-a-dus'-shun-ne-at'-hä, † | Preparation Dance | " " |

Thus marked * are of foreign origin; thus † are obsolete; and thus ‡ are costume dances.

The above list does not include the Maple Dance, the Green Corn Dance, the Snake Dance, and more important still, the Covered Skin Dance.

* Morgan's "League of the Iroquois," p. 290.

INDEX.

	PAGE.		PAGE.
Abistanaooch	72	Brotherhood	180
Addison, Rev. A. P	203	" feast	181
Afternoon dedicated to the dead ..78,	96	" ceremony	181
Agreskouï, or Agreskwi, the God of		" death	182
War	102	Brushing away sins	70
Akonwarah, false faces	157	Burials from public fund	196
Allen, Grant, quoted	473	Capture, marriage by	61
Angels, the three (or four) ...76, 77,		Cards forbidden	79
82, 95, 126, 138		Carriers' reason for "blowing"	142
Anointing heads	119	Cayuga women at spring sun Dance. 118	
Areskwi, or Agreskouï	60	Charlevoix and Huron sachems	103
"Ashes"	82	Cheez-tah-paezh	67
Ashes, blowing of	90	Chief's horns	185, foot note 186
Ashes, scattering of ..106, 108, 109,		Chiefs, borrowed	176
110, 111, 114		" minor	176
Ashes, scattering of, by the Creator		" pine tree	175
(foot note)	110	" nomination of	176
Ashes, song	107	" number of	175
Ataensic	58, 60	" Six Nation	177-8
Atonement, no place in Indian mind. 99		" warrior	175
Bad water	191, 193	Chiefship	foot note 81
Bear boy	165	Children's deaths	193
Bear dance song	148	" treatment	77
Beauchamp, Dr., quoted ...75 <i>et seq</i>	80	Clan and gens	foot note 173
Bellomont, Earl of, quoted	54	Clans, Iroquois	174
Big feather dance	85	Clark, General J. S., quoted102,	
Big feather dance song	147	foot note 118	
Big turtle story	167	Cloth, carbonized, Ohio	202, 203
Birth rate	190	Coals, handling live ..91 and foot note	
Boaz, Dr. Franz, quoted	142	Complexion	167
Borrowed chiefs	176	Colden, quoted	97
Boyd-Dawkins, Prof., quoted	52	Confession of sins	66
Brant. Joseph, and the Delawares ..	204	Contributions to feast	120
Brant-Sero, J. O.	3	Copper implements, lines of distribu-	
Brinton, Dr., quoted ..56, 57, 60,		tion	53
101, 107, 137		Copper scraper	196
Britton's, Freeman, gift	9-44	" spear head	196
Brodie's, W. A., gift	6	" tool, carved	196

	PAGE.		PAGE.
Corn bread	188	Dreams	142
“ charred	202	“ and visions . . . 63, 64, 65, 66, 67	67
“ soup	120, 123	Dress of people at the dances	83
Cornplanter	75, 76	“ modern	179
Cringan, A. T., on Iroquois music ..	144	Drum	foot note 129
Cross carved on pipes	47, 48	Drums and rattles only to be used ..	78
Dances	205	Drummond, Henry, quoted	iii.
“ degraded	122	Earth, mother	69
Dance <i>versus</i> frost	130	English should be taught to all the	
Dancers must be serious.		Indians on the reserve	169
110, foot note		European parentage	167
Dancing as a cure for disease	85	Eternal punishment	73, 137
Dancing, Heine on	85	Faces painted	122
Dawn myth	60	False face society	157, 163
Death cry	184	“ dance	151
Death rate	191	“ dance song	151
Dee's, Dr. R. H., letter	189	“ chief	160
Delaware prophet	63	“ initiation speech	158
Delawares	54, 203	“ meetings	163
Déné limits	100, foot note	“ membership	158, 164
Diabolism, imputed	74	“ offerings	89
Diet for sick people	191	False faces	160
Discs, perforated	201	“ husk-masked	163
Diseases	189	“ power of	160-1
Dog among Athabaskans, Algonkians		Feast contributions	120
and Souans	98	Fellowship, and life for life	183
Dog burning a substitute for human		“ men and women	183
sacrifice by the Mayas	105	Fiddle denounced	78
Dog burning in Michigan	98	Fire-keepers	187
“ feasts	97	Fire, passing the . . . 108, 109, 110, 111	111
“ for a dream	98	Fire, sacred	103
“ in American religions	101	Fish dance song	151
“ in Maya MSS	101	Flint; origin of	59
“ white, a message bearer	103	Flute	145
“ “ burned	94	Flying heads	160
“ “ burning forbidden	97	Food plants, origin of	59
“ “ decorations	92	Forenoon sacred	78, 96
“ “ strangled	92	Four persons or angels	95
“ “ symbolical	99, 101	Four winds myth	60
Dogs as sons and daughters	100	Four angels	82
“ as offerings to cure smallpox ..	98	Friendship dance	66
“ burnt with their masters	100	Fuller's, C. V., gift	8
Dog's image to remove disease	98	Gambling allowed	79
“ flesh eaten	97	“ Game pits”	200
“ “ a charm against disease ..	97	Gananoque valley	44
Dorsey, Prof. J. O., quoted .. 86, 68,	142	Gens names	169
Drake quoted	65	Gentes	173
Dream, a bad	97	Ghost dance in Nevada	71
“ Dreamers,” The	69	Glosscap's origin	61

	PAGE.		PAGE
God song	152	Large families	77
Green corn dance song	149	Laulewasikaw	64
Grimm quoted	73	Le Jeune, quoted	56, 97, 141
Gummere, Prof., quoted	85	Letourneau, quoted	173
Go-weh, Ko-ue, Ko-we, or Ka-weh	104, 107	Light and darkness myth	60
Hale, Horatio, quoted	99	Lindsay, Lord, quoted	91
Hamilton, Rev. Wm	98	Longhouse, Seneca	83
Harvest dance song	154	Maclean's, Rev. Dr. J., gift	17
Heads anointed	119	McDiarmid's, Dr., gift	10
Heaven not for whites	80	McLennan, quoted	61
Heckewelder quoted	64	Malaria	189, 192
Hell	73, 137	Marriages.	77, 173, 183, 184 and foot note
Hiawatha.	66, 85	Materials for betting at peach stone game	125
Holder of the heavens	109	Medicine men	191
Horns of the chiefs.	111, footnote ; 185, footnote ;	Medicine women	191
Hoh-shah-honh the preacher	79-81	Medicines, native	78, 191
" forbids the burning of the white dog	96	Miscegenation opposed	77
Hospitality taught	77	Mill, or kah-ni-kah	188
Hospital required	193, 195	Milne's, T. F., gift	9, 12, 16
Houses	180, 191	Minor chiefs	176
Huron chiefs, "Children of the Sun"	103	Modern dress	179
Harmon quoted	100	Morice, Rev. A. G., quoted	100, 142
"Iroquois" and "Cherokee," origin of	103	Mooney, James, on Indian prophets, foot note, 63, quoted, 68, 69,	71
Iroquois as farmers and business men	167-8	Moore's, Clarence B., gift	43
Iroquois clans	174	Moral code	79
" first parents	59	Morgan, quoted	75, 138, 157
Indian courtesy	121	Munro's, Dr., gift	43
" drum	foot note	" quoted	201
" Hell	137	Music development	144
Indians psychologically	73	" in minor key	143
Instruction required	194, 195	" modern influences	146
Iyo, iio, or eeyo, meaning of	136	" pentatonic scale	146
Johnson Sir Wm., not in Heaven ..	80	Mythical origin of spraying	166
Joekeha and Tawiskara	59	Myth-makers and believers	58
Kanakúk	65	Names, place	171
Kanishandon	82 and fol.	Names, deer gens	171
Kanishandon's dress	95	Names, objection to tell their own ..	121
Ka-weh, ko-we, ko-ue, or go-weh.	104, 107, 109	Names of persons, reticence in using	170
Laidlaw's, G. E., gift	9, 18, 42	Naming children	168-169
La Hontan, quoted	88	Nakai doklini	67
Lalemant, quoted	73, 74, 97	Nanabush	58, 60, 61
Lang, Andrew, quoted	173	Nanticokes	54
		Native medicines	191
		"Niyoh," the word	136
		Nomination of chiefs	176

